THE
Prophetical History
OF THE
Reformation;
OR THE
REFORMATION to be *REFORM'D*;
IN THAT
Great Re-Reformation:
That is to be 1697.

(41)

According to the *Divine Table*, or *Vision* of it. *Revel.* 10.

Compared with other *Visions*, especially of the *Churches*; for the further Assuring that *Grand Joynt* of the *Line of Time. viz.* The 1260 Years Allowed to the *Beastian Kingdom*, or to the *Roman Apostasie*: (which becauſe It is to End 1697. must therefore have begun 437.) To which is adjoyn'd the *Apocalyptical Vision of the Witnesses.*

By *T. Beverley*, a most Humble Reader in the *Prophesies of Jesus Christ.*

Heb. 9: 10.
Carnal Ordinances Imposed until the Time of Reformation.

Printed in the Year 1689.

934:15

The most Humble Confession *of the most unworthy* Reader *in these* Prophesies *of* Jesus Christ.

HAving so Fully, so Faithfully, so Truly, prepar'd to give the Severest senses of *Prophecy* concerning so Honourable, and Valuable Things, as the *Reformation*, and the *Reformed Churches*; It becomes me first to *Roll my self*, as in the *Dust*, with Greatest Humility, and self Abhorrence; and to Remember with *Confusion of Face* my own Great offences, and to Acknowledge the Just, and Righteous Hand of God upon me in my Confinement; and to Aggravate against my self the Just *Scandal* of my Great *Unrighteousnesses*, (from which I am no way able to Redeem my self in my present state) contracted chiefly through that Great sin, and Evil of Affecting the *vain Glory* of this *World*; I with Greatest self Abasement Acknowledge the just *Offence*, that may hence arise against my *Christian Profession*, *Ministery*, and particularly in these *Prophesies*; and so shall by his Assistance most patiently bear the sharpest, and most Aculeate Reflexions upon my self, or this work, as it proceeds from me, and whatever I might say, return only Acknowledgments.

I do most Humbly beg pardon of All the *Servants of Christ*, of All Men, and most especially of Those, whom I have most particularly sinned against, both as a *Just Due* to them, and also in order to the *Divine Forgiveness*; But principally I *Bow my Knees* to the *Father* of *Mercies*, and *Forgivenesses* thro' the Great *Satisfaction*, and *Intercession* of *Jesus Christ*; For in the Supream sense; *Against Him, Against Him have I sinned*, and *done these Evils in his sight*, *Psal.* 51. who only can so Supreamly *Forgive*, as therein to be *Justified*, when He *Speaketh*, and to be *Clear when He Judgeth*, though Men may not *Forgive*.

But All this Evil notwithstanding God hath been pleas'd to Encline, and to Enable my Re-searches into *Prophecy* in this *Wilderness* Condition; A Mercy to be Acknowledg'd to the *Freeness*, *Richess*, and un-accountableness of his *Grace*, which Triumphs, as it pleases over Guilt in the *Chief of Sinners*.

I am far yet from looking, upon what He hath herein Enabled me, as any *Assurance* of his saving *Grace*; I sadly Remember the man whose *Eyes were open*, and who *Heard the words of the most High*, and yet did not *Dye the death of the Righteous*, nor was his *Latter end*, as *His*; but *Died in his Sin* as an enemy of the People of whose Glory He declar'd; *Numb.* 23. 3. 4. *c.* 31. 8. I consider what the *Apostle* saith, that the *Gift of Prophecy* and *Understanding all Mysteries* without *Love*, and so without *Righteousness*, *profits nothing*, 1 *Cor.* 13. 2.

But this *Testimony* I have within me by his *Grace*, that I have in All Things written Faithfully, according to the Light I have Receiv'd, (even in the Late *Reign* so *Perilous* to such Expositions of *Prophecy*;) that I most Affectionately *Love*, and desire the Approaching *Kingdom* of our *Lord Jesus Christ*; that I Heartily Love, and Honour all his Holy Servants of the *Reformation*, of what distinction soever therein; although I have in any of their Representations not varied the least from *Prophecy* according to what was *Given* to me.

I am also most Assured in the Evidence of *Divine Light* vouchsaf'd to me, I am misled from Truth in no main Point; And that All Things will Answer in their *own Times*.

If now it shall please God to Humble me into the Lowest of a *Sackcloth Condition*, and to enable me with his *Grace*, I shall not Refuse the Life of *Mephibosheth*, during *Davids* Absence from *Jerusalem* upon the Conspiracy of *Absalom*, and *Achitophel*, till his *Return*; which was a *Figure* of the *Antichristian Undermine* of the *Kingdom of Christ* that hath so long been, and that still contiSam. 19. 24.

nues; And I ſhall Humbly wait for a Reſtoration of my ſtate, and an Ability for *Righteouſneſs*, in the nearer Approaches of the *Return* of Chriſt in his *Kingdom of Glory*; when what He hath enabled me to write for it, ſhall be Recall'd, as the Act of *Mordecai* toward that Great *Prince Ahaſuerus*; when that *Greater, then He*, ſhall pleaſe to *Remember* me for *Good*, and to *ſpare me* in the *Multitude of his Mercies*, *Nehem.* 13. 22. Or that ſooner dying, as I have moſt Reaſon to expect; He will in Infinite Grace, and Pardon *Receive me as the Thief on the Croſs* into *Paradiſe with Himſelf*; and *Remember me*, when He *Comes in* (not into) *His Kingdom.*

Eſt. 6. 1.

Luke 23. 42.

This makes me earneſtly pray according to the *Prayer* of the *Kingdom*, for that ſtate of univerſal *Reconciliation* in *Him*, even in *Him*: when All the ſinful *Scandals* of his Servants ſhall be Remov'd; and their *Sins* in thoſe *Days* of *New Life* ſhall be *Blotted* out ſo; that They ſhall All indeed *Forgive* one another; Even as *They are Forgiven* by God, and by *one Another*; and ſo ſhall be *Forgiven*, as They *Forgive*; which Petition will never be Rightly, Truly, and Fully *Prayed* nor *Heard*, till that Time; even when the *Name of God* ſhall be *Sanctified*, His *Kingdom come*, and *His will be done as in Heaven*, and *upon Earth*; the *New Heaven*, and *New Earth*, wherein *Righteouſneſs* of All ſorts ſhall *Dwell*; Now to the *Eternal Father* in the *Eternal Son*, and *Spirit*; *Our Father in the Heavens* be ſo the *Kingdom*, the *Power*, the *Glory* as in *Everlaſting Hallelujahs*, that the *Lord God Omnipotent Reigneth*, *Amen*, and *Amen.*

Coloſ. 1. 20.

Acts 3. 19.

TO THE

Eccleſiaſtic Commiſſioners

Sitting in the *Jeruſalem Chamber* at *Weſtminſter*, 1689.

My moſt Honoured,

THE *Commiſſion* by which you ſit, is ſuch a Dawn of Fulfilling a part of the *Prophecy*, the following Treatiſe is upon; and that was prepar'd before any notice of ſuch a *Commiſſion* was publick; that I cannot but preſent it to you; and in you to the *Soveraign Authority*, by which you conſult; that it may lye as a *Chart* of that Region, or State, to which you are to ſteer: I know very well, ſuch an Expoſition of *Prophecy* will look to many, like an *Apocalyptical Romance*; But who, that conſiders, can believe, that ſo many *Prophetic Symbols*, and Matters of Fact could be contriv'd ſo to agree; Had not He who is Supreme in *Prophecy*, been Supreme Governour in all Euents alſo; But *Prophecy* hath been always thus Entertain'd, even when Great Moments of it have been Fulfill'd, till the *Myſtery* come to be *Finiſh'd*; I am ſenſible alſo by the *Apologetic* Diſcourſe concerning this *Commiſſion*; There are Thoſe, that Fear, you ſhould do too much; But you will ſee there are much Greater Things, Chriſt expects from you, and from all his Servants, then may lye within your *Commiſſion*; and the Greateſt Fear is on the other ſide, that is, of doing too little; There is indeed ſuch a ſpace of Time, lying between the preſent, and the Expiration of the *Days* of the *Apoſtaſie*, that It will not I fear be ſo Happy, as that there ſhould be a perfect Diſplace of all the *Claie Footing*; I know it will be a High Act of the *Soveraignty*

of Christ, who hath the *Seven Spirits of God*, that ſhall be *ſent out into all the Earth*; to Guid the Courſes of the *Seven Stars*; and to Appear with the *Key of David*; that ſhall make *Them of the Synagygue* to *Worſhip at Philadelphia's Feet*; Yet that you may be Ready in your own Minds to *Remember* the firſt principles of the *Reformation*, convey'd in the *Thunders*; to *Strengthen the Things*, that *Remain* to be done, or to have place in order to the *Kingeom of Christ*; and to *fill up your works before God*; And that you may *Overcome* and *walk with Christ* in *White* as Ἄξιοι, *Worthies*, or *Dignitaries* of a Higher order, ſhall be the moſt Humble, and Earneſt paayer of Him, who in the *Teſtimony of Jeſus*, which is the *Spirit of Prophecy*, is

My moſt Honoured,

Your moſt Faithful Humble
Servant,

T. Beverley.

AND to that most Reverend, and Learned Assembly; The Convocation; as being now Convend before the Publication; and of which the Ecclesiastic Commissioners are Most of Them, an Honourable part; I according to Ablity present an Hundred Books; both as a Testimony of ALL DUE Veneration; as also that Regard may be had to so Grand a Prophecy (wherein the Reformed Churches, and particularly, This of England, as in such an Eminence, are deeply Interested) and to the Exposition of it; if according to what the supreme Apocalyptes hath signified; But if it can be made out otherwise, notwithstanding so Great an Agreement betwixt Prophecy, and Providence that it may be Re-argued; and that the Writer, as He shall be most willing, may make a Retractation, as publick as He desires, his Exposition, whil He believes it True, may be; For he most Humbl Acknowledges, although he does Firmly now Believe; He hath been in the Exposition Graciously and in Extraordinary manner assisted by God, yet tha it hath only been to find the admirable Commi sures and Key of Prophecy in Agreement with A Prophecy, and Indisputable Moments of History; either of which if he can be convinc'd of mistak

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He knows it his duty to be most Subject to the Spirits of the Prophets, *Guided by the* Testimony *of* Jesus, *which is the* Spirit *of* Prophecy; *and which hath in All Ages Justified it self by* Providential *Events. But if right, how great must the Sin be of not* Hearing, *in Those, whose particular Obligation it is to* Hear *what the* Spirit *hath* said *to the* Churches; *Or how can they be Trusted to deliver the* whole Counsel of God, *when so great part of it, as the* Prophetical Scripture, *and especially this great* Prophecy *of the* New Testament *the* Revelation *is, tho' Read, un-considered; which cannot but in all the Reason of the World be design'd to the* Churches *of Christ, a* Light in a Dark place; *And It is only the Remaining* Apostasie, *that obscures it, till the* Day-star arise.

Wherefore I most Humbly pray; That He, who is walking *now in the* midst *of those* Candlesticks, *or* Churches; Symboliz'd *of old by* Thyatyra, Sardis, *and* Philadelphia, *that are at this Time in their Course according to this* Prophecy; *would by his* Seven Eyes; *which are the* Seven Spirits sent out into all the Earth, *open All* Eyes, *to see what he is now doing; and give them an* Ear *to Hear what the* Spirit *now saith to the* Churches, *and that they may be in All Things Guided according to it.*

The Preface to the

Hearers of Prophecy.

I *Have ſo preſented the Following* Prophetic Hiſtory *of the* Reformation, *that I Foreſee, I ſhall pleaſe none of the* Reformed, *that are Hot, and Intemperate in their* Zeal *for a* Party; *But I hope, I ſhall be Recommended to the* Conſciences *of All; and to the Acceptation of Thoſe, who are of a Largneſs of Spirit, Commenſurate to the Love, and Regard of* Chriſt *to all the* Churches of the Reformation.

For I have cloſely followed the Guidance of the Prophetic Symbols, *and ſtarted neither to the* Right Hand, *nor to the* Left *from them, for either Fear, Favour, or Affection; I can truly ſay in the preſence of God, I did not deſign before Hand, what to ſay; but as I receiv'd from the* Prophecy *in its whole* Analogy, *what to* Speak; *I have in All Things endeavour'd ſo to* Speak *even according to thoſe Characters compar'd together, that* Prophecy *had ſo long ago engraven; And I cannot but be perſwaded whoever conſiders, will ſee it by my care to weigh every the ſmalleſt Notice of ſuch a Character, and to be led along by it, neither bowing it contrary to it ſelf, nor Balking its proper Tendencies: But ſo far as I could obtain Light from the* Word, *and Aſſiſtance from the* Spirit of Prophecy, whither that was to go, *I have* gone; *and* gone ſtraight forward, *and have neither* Diverted, *nor* Returned.

I Would not preſume to ſay, if any one be offended, let Him be offended; *But I muſt ſay to All ſo* offended, *whether it be* Right to pleaſe God, *or to* pleaſe Men, judge ye.

And ſurely the Obſervation of Prophetical Types *above* 1600 *Years old, and Matters of Fact following them, as it were on the* King's High way, *without any Turning; muſt be as great an Argument, that the Interpretation is of God; as it was to the* Philiſtines of old, *an Argument of the* Hand of God *upon them, for detaining the* Ark; *when the* Kine, *that* drew *the* Cart, *loaden with the* Ark *took the ſtraight way to* Bethſhemeſh *or into the* Land of Iſrael, *as to its own proper place.* 1 Sam. 6. 9. &c.

The Preface to the Hearers.

It is certain Prophecy *is like a writing in* Cyphar, *or generally unknown* Characters; *and not only ſo, but in* Myſtical, *and* Hieroglyphical *Figures for perſons, and Things; Now what Greater Aſſurance can there be? And it is an Aſſurance that ſatisfies; that any one hath found a* Key, *when He* De-cyphars *ſo, as to make a Coherent ſenſe to ariſe from the Agreement of thoſe* Characters *among themſelves; and in Agreement with the Counſels, and Deſign, and Action of the Perſons, between whom the Correſpondence is; and adjuſted to every Perſon, and Action, that can be ſuppos'd, ſuch a writing ſhould referr to; firſt, by the* Characters *leading to them; and then by the Knowledge, that the perſons are, or may be ſo concern'd, as thoſe* Characters *guide to Apprehend of them, and of their Actions.*

Now if any ſhould ſay, we have always had other Apprehenſions, as ſuppoſe, of the Reformation, *then according to theſe* Prophetic Symbols *offer'd concerning it; It is then to be conſider'd, when thoſe Characters ſtanding in the midſt of ſuch Characters, as we have great Aſſurance of; as of the Time, when it began, the meaſures which it Attain'd, and the continuing ſtate of it; ſuch Former Sentiments muſt be over-ruled by them, even as ſuch a writing in* Cyphar, *leading us to any other Thought of Perſons, then we have heretofore had, would change thoſe former Thoughts; when All the Concurrences of thoſe* Myſtical Letters, *and the Coherencies of ſence according to them, urge us to it.*

Beſides we are always to conſider, the Thoughts of God *concerning Things are not as our* Thoughts; *and we ſhould have had other Thoughts of many perſons, and Things, if* Humane Hiſtory *had drawn their Portraictures, then we now muſt needs have, as the Divine Hand hath given Them; And ſo it muſt be concerning the* Reformation; *The* Prophetic Hiſtory *muſt needs give us clearer Light, then* Humane *can; and yet when we have Read it in* Divine, *we may find* Humane Hiſtory *much more agreeiag in the Reaſons of the* Divine, *then we could have imagin'd, had not* Divine Light *given us Underſtanding in both.*

That the method therefore in which I have proceeded may be better underſtood, I ſhall here preſent a Brief Table of it.

1. *After a Brief Introduction p.* 1. *p.* 2. *I undertake the proofs, that the* Tenth Chapter of the Apocalyptical Prophecy *is a moſt ſolemn* Viſion *of the* Reformation; *this I argue from p.* 3. *to p.* 13.

2. *I then observe the* Types, *and* Figures *of the* Reformation, *according to the* Vision, *to be of Two sorts*, 1. Types *of the* Appearance *of the* Kingdom of Christ, 2. Types *of that* Kingdom Estopp'd; *and that according to what we know in matter of Fact concerning the* Reformation, *the* Vision *ought to consist of both: These Two sorts of* Types *are discours'd from p.* 13. *to p.* 19.

3. *I come then to consider that singular* Type; viz. *the Time of this* Vision, *which is Inlay'd with that* Oath *in it*; Time shall be no more; *the precise Time of which I endeavour to demonstrate by a compare of the* Oath *in the* Vision *with that* Oath *of* Time, Times, *and* Half a Time, Dan. 12. *and from thence to shew, the Time of the* Reformation *was the proper Time of this* Vision; *For the very* Reformation *assures by matter of Fact in it, it might then and not till then be* sworn, Time shall be no more; *And if it could not have been so* sworn *then, the* Reformation *it self could not have been then according to* Prophecy; *And because this is of so Mighty concern to the* Visions *being the* Vision *of the* Reformation, *I discourse it so largely, as from p.* 19. *to p.* 39.

4. *I proceed to shew, that the* Reformation *did Actually bear* Types *of the* Appearance *of the* Kingdom; *This is with its due Limitations discours'd from p.* 39. *to p.* 43.

5. *I am then under a necessity to shew, we even of the* Reformed Churches *are oblig'd to humble our selves, to behold the* Types *of the* Estoppage *of the* Kingdom of Christ *amongst us.*

6. *And because I know this is an exceeding Tender point, and requires Great Exactness, I first lay together the* Types *of* Estoppage, *and then take in the* Vision of the Churches *to our Assistance, and Argue, it ought to be so done; and therein pitch upon the* Three Churches, Thyatyra, Sardis, Philadelphia, Symbols *of* Reformed Churches *from p.* 43. *to p.* 47.

7. *Having done this, I consider the* Kingdom of Christ *is to succeed the* Feet of Iron, *and the* Feet of Clay, *as in* Nebuchadnezzars Image; *and then I observe, how it is* Estopp'd *in its succeeding the* Feet of Iron, *both with Relation to the* Reformed Churches *under the* Princes, *yet continuing* Popish; *and even under* Princes *of the* Reformation; *And this is done with due Modesty from p.* 47. *to p.* 50.

8. *I observe further in the* Type *of the* Church of Thyatyra, *the* Estoppage *of the* Kingdom of Christ, *as it is to succeed the*

the Feet of Clay, *or the* Spiritual (*Falsly so call'd*) *or* Eccleſiaſtical Tyranny *within the* Kingdoms, *and* States *ſtill Remaining to the* Beaſt; *and how it is* Eſtopp'd *there, in very ſhort, becauſe eaſie to Apprehend, p.* 50.

9. *I come then upon the Tenderest point of the diſcourſe, to conſider the* Kingdom of Chriſt, *as it is to ſucceed the* Feet of Clay, *or that* Eccleſiaſtical Tyranny *under* Reformed Princes, *and how it is there* Eſtopp'd: *And that I may mannage ſo nice a point of Diſcourſe with all care.*

1. *I lay down* 12 *preparatory Remarks upon all the* Prophetical Types *both in the* Viſions *and in the* Churches *from p.* 51. *to p.* 54.

2. *I find it Requiſite to conſider the* Types *of the* Seven Thunders *in the great Truths, they are charg'd with; and that the* Kingdom of Chriſt *even in the* Churches *of the* Reformation *muſt needs be* Eſtopp'd *by their* Sealing *from p.* 54. *to p.* 56.

3. *I find it further neceſſary to make a more diſtinct Judgment upon the* Book, *that was* Open *and then* Enclos'd *in the* Prophets Bowels; *and that the* Kingdom of Chriſt *muſt needs be* Eſtopp'd *by that* Encloſure *of the* Book; *even in the* Churches of the Reformation *from p.* 56. *to p* 60.

4. *Upon this Preparation I proceed to that Great point of Beholding the* Kingdom of Chriſt *in the* Types *of the* Two Churches of the Reformation, *and both under* Reformed Princes; *viz.* Sardis *and* Philadelphia; *and firſt to Argue, that the* Kingdom of Chriſt *conſiſts in* Purity, *and* Power *together; but that in theſe* Two Churches Prophecy *hath croſs'd its* Hands; Sardis, *wherein it hath moſt* Power *hath leaſt* Purity; *and* Philadelphia (*and* Sardis *alſo in its* Undefiled Names) *hath leaſt* Power, *but Greateſt* Purity; *ſo the* Kingdom of Chriſt, *while Things are thus muſt needs be* Eſtopp'd, *as appears by the oppoſite Parallels of theſe* Two Churches, *which I therefore give from p.* 60. *to p.* 64.

Upon the Parallels of the Two Churches *of the* Reformation *under* Reformed Princes, *I argue, ſeeing there is nothing betwixt the* Apoſtaſie *having place, and the* Kingdom of Chriſt *ſucceeding; There muſt be ſome Remainder of the* Apoſtaſie *upon that one of theſe* Churches, *that is leaſt perfect in the* Reformation; *and that withſtands that* Church, *that is Higheſt in the* Reformation: *And that ſuch a Remainder of the* Apoſtaſie *is* Symboll'd *by the* Synagogue of Sathan; *I make therefore cloſe*

Reſearch

Refearch into the nature of the Synagogue of Sathan, *p. 64. 65. 66.*

1. *In the general ſenſe, and Repreſentation of ſuch a* Synagogue, *p. 66. 67:*

2. *In the place, ſuch a* Synagogue *could have in the Time of the* Church of Smyrna, *as a* Symbolical Church *about the Time of* Heatheniſm *deſolated, and the* Chriſtian Empire *ſucceeding from p. 67. to p. 70.*

3. *In* Some *of the* Reformation, *ſtanding up in defence of that* Synagogue, *ſo far as to oppoſe* Philadelphia, *or the Higher* Church of the Reformation *by it, from p. 70. to p. 72.*

Hereupon I ſet the Ballance Even, betwixt the Reformation *and the Remainder of the* Apoſtaſie *upon it, by Reaſon of the* Synagogue of Sathan, *from p. 72. to p. 80.*

I conclude the Diſcourſe with Inferential Corollaries *from p. 80. to the End.*

Having now preſented the whole Model of the enſuing diſcourſe, I muſt moſt Humbly Appeal to the Judicious Reader, *whether the Method be not natural, and Argumentative; as alſo in reading the Treatiſe of it ſelf, whether* Matters of Fact *do not Riſe up and Acknowledge the* Propheſies, *that went of them before.*

And eſpecially in the Churches *of the* Reformation, *is it not out of all Controverſie; That there are ſome of theſe* Churches, *that are ſtill under the* Tyranny *of* Antichriſtianiſm; *and that they have ſtood, and do ſtand to this day againſt all the violence of their Enemies? and ſeeing that is ſo, I Humbly deſire the Thoughtful Reader to conſider, whether the* Types *of the* Church of Thyatyra, *and their ſtate do not exactly anſwer one another, as the Treatiſe Reſembles them?*

Is it not out of meaſure evident, that the Churches of the Reformation, *that are patroniz'd by the Greateſt* Princes, *and* Nations, *and their* Laws, *are neareſt to the State, of what may be juſtly called the* Synagogue *in the days of the* Chriſtian Empire; *and yet high Enemies, and ſo Truly call'd a* Bulwark *againſt the* Throne *and* Depths *of* Antichriſt *by reaſon of the Favour of thoſe* Mighty Princes, *and* States.

Is it not very well known to us, that thoſe Churches, *that are moſt* Reform'd *from the* Synagogue, *as well, as from the* Throne, *and* Depths *are under the* Smalleſt Names?

Is it not evident to us, that ſome Churches of the Reformation *have not been under the Favour, and patronage of* Reformed Princes,

Princes, Nations, *and their* Laws; *and that* They *of the* Synagogue *have thereupon been ſevere upon them?*

And is it not Apparent within our own particular Knowledge, that when They *of the* Synagogue *have Grown too High, and Severe; and have been endeavouring to the utmoſt, being incited by Thoſe, whoſe the* Synagogue *moſt properly is, to* ſhut *the* Door *of thoſe* Churches, un-eſtabliſhed by Law; *call'd by* Prophecy, Philadelphian; *as being only gather'd by mutual Aſſent; That there hath Appear'd a Providence from Heaven, bringing down* Thoſe of the Synagogue, *ſo that They have been in Extream danger themſelves? Let but our own Recollection of Things within theſe laſt Fifty Years Give the Anſwer herein.*

The Continuance then of Things ſo much according to the firſt effect of the Thunders ſpeaking, *and then* Seal'd; *and moſt Eminently; That no* Reformed ſtate, *or* Prince, *that hath eſtabliſh'd the* Reformation *could ever be perſwaded to Relinquiſh it, or to Receive back the* Papal domination *are to be duely weigh'd. From all which conſiderations, how great are the Aſſurances? There is ſo much a Greater, and more perfect* Reformation *at the end of* Half Time, *Ready to appear, when* All Things *that are* Written *ſhall be* Fulfill'd.

For God will fill up *and* perfect his own works *(which are Imperfect yet) ſeeing He ſo earneſtly calls upon* Sardis *to* fill up its works; *and on* Thyatyra, *and* Philadelphia *to* Hold faſt what They have, *but till He* comes; *which* coming, *he aſſures, whenever the Time is, ſhall not* Tarry, *but be* quickly, *and now the Time is very near.*

Let us therefore with Faith, Patience, Hope, and Prayer, and by particular ſelf-Reformation, *wait for that Great* Re-Reformation, *of which* Prophecy *gives ſo great Aſſurances.*

ADVERTISEMENT.

I deſire the Reader to Read firſt, and then to have continual Recourſe to *Rev.* 10. on which the Diſcourſe is mainly Grounded; as alſo when He comes to the Churches, to *c.* 2. and *c.* 3.

THE

THE Prophetical History OF THE Reformation;

Or the Reformation to be Reformed 1697.

According to that Divine Table, or Vision of it.

Revel. 10.

I HAVE presented many Things to publick Consideration concerning the near Approaching *Kingdom of Christ*; I shall at this Time under the Conduct of the *Spirit of Prophesie* offer the *Prophetical History* of the *Reformation* in that *Divine Vision*, or Table of it, which we have *Revel.* 10. Because there is nothing that may probably more move, or more assure us concerning that *Kingdom*, than a deep Inspection into this Pourtraicture given by *Inspiration* of the State of *Protestancy*, or the *Reformation*; (If it shall be found to be so;) or that may more enable us to make the truest Judgment, and to fix the most just Character, far beyond *Humane Story*, or the most Authentick Records of matters of Fact upon that *Reformation*, wherein we All profess our selves so highly concern'd, and so affectionately engag'd, as to defend it with the hazard of whatever is most dear to us in this World.

When therefore by the close and near Reviews of this *Vision*, we shall find the just Reasons we have to set such an estimate upon the *Reformation*, as an Appearance of the *Kingdom of Christ*; and yet shall by research into this very same *Vision* find, how far short it is from the near approaching succession of that *Kingdom* in the days of the *seventh Trumpet*, wherein the *Mystery of God* shall be *finish'd*, much more of the very *Glory* of the *Kingdom* it self; and that a Time is fixt in this *Vision*, How long this low state shall continue, and upon what accounts the state is so low, and when Things shall move by a much higher Key, I hope by the Blessing of him, who is *on the Throne*, and of the *Lamb*, and by the mighty Influences of the *seven Spirits before the Throne*, we may have a much clearer Apprehension of, and more holy passionate Affections for, and desires after the *Kingdom of Christ* to *appear*, and so nigh its Appearing.

For the due management therefore of so great a Discourse, I lay down this Method.

1. As the foundation of the whole, I will endeavour to make good, that this *Tenth Chapter of the Revelation* is the *Visionary Table* of the *Reformation*, in this Great *prophesie* concerning the Church of Christ under the *New Testament*.

2. I will consider the *Types*, or Figures of the *Vision*, and shew, that They are such *Types*, as we know in matter of Fact to be most agreeable, at least upon due Reflection, to the *Reformation*.

3. I will endeavour to Evince; The Time of this Vision does most exactly agree with the Time, wherein the *Reformation* or *Protestancy*; (on which word I lay some weight, as most proper to *prophesie*;) according to *prophesie* must begin; and when the present state of it shall end; and this I shall treat of, as a further demonstration this *Vision* must be the *Vision* of the *Reformation*.

4 I will then consider according to the *Types*, and according to matter of fact, the true Elevation of the *Reformation*; and wherein It is a *Symbol of the Kingdom of Christ* making an *appearance*, and giving a pledge of it self; and wherein, and on what Accounts, It bears the *Types* of the *Kingdom of Christ Estop'd*, or retir'd from that appearance, and shall do so, till there be a *Reformation* of the *Reformation*, and *Protestation* at its full Dimensions; that is, till the Witnesses shall give their *Testimony*; or make their *Protestation* on *Mount Zion*.

In

In the laſt place, I will ſubjoyn ſome things by way of Corollary, or Inference.

I begin with the firſt point to be ſecur'd, and made good, as the Foundation; *viz.* That this *Tenth Chapter* is the *Viſionary Table* of the *Reformation*, which I ſhall undertake to ſettle upon theſe Arguments.

Argum. 1. The great deſign of the *Apocalyptical propheſie*, or which we ſtyle, *The Revelation*, is to repreſent the Fall of the *Fourth* or laſt of *Daniels Monarchies* in its two ſtates; of the *Legs of Iron*; and in its ſtate of the *Feet* and *Toes* of *Iron*, and of *Clay*; or in its ſtate of the *fourth Beaſt* conſider'd, as in its ſingle or ſimple Head; and in the *Ten Hornes Riſing on its Head*, and a *little Horn Riſing among them*; or if we take the thing out of the *prophetical myſtick Language*, and give it in our vulgar way of ſpeaking; The *Apocalypſe* is the *Revelation* of the Fall of the laſt of the *four Roman Monarchies* in *Daniel*, in order to the Kingdom of Chriſt; firſt in its *pagan Imperial ſtate*; and then in its *Antichriſtian papal ſtate*, united with the *Ten Kings*, that gave their *power* and *Kingdom* to the *Papacy*, as the *univerſal ſpiritual Head* of the *Church on Earth*; which is *univerſal monarchy*, or *Empire in an Image*. And this laſt is the principal end of *propheſie*.

Now the truly univerſal *Kingdom*, being due to Jeſus Chriſt at his *Reſurrection*, Chriſt had his *Churches*, as *witneſſes* againſt the *Paganiſm of the Roman Empire* in the firſt part of this *propheſie*; and againſt the *Antichriſtianiſm* in the latter part of it; and then the *glorious Kingdom of Chriſt*, as the laſt γέγονε and complement of *propheſie*, or *It is Done*; As τετέλεσται, *It is Finiſh'd*, was the complement of *propheſie* ſo far as to his Death, until his *Reſurrection*; As therefore the one is ſet at the end of the *Evangeliſts*, So the other at the end of the *Revelation*, and indeed of all Scripture.

But between theſe Two; the *Pagan Empire*, and the *Antichriſtian Papacy*; Thre is a *Chriſtian Empire*, an *Emblem* of the laſt *Glorious Kingdom of our God*, wherein the *Dragon* was *caſt down*, and the *whole Beaſt* of the *Roman Idolatrous Monarchy* lay *wounded*; In the *pagan part*, becauſe that was vanquiſh'd entirely, and to riſe no more; In the *Antichriſtian part*, becauſe the *Apoſtle Paul's* ὁ κατέχων, and τὸ κατέχον * was this *Chriſtian Empire*, that prevented its coming on in the *Man of ſin*; though but till its *own Time*; This *Chriſtian Empire* was ſhort; for even before It ended, It grew *Antichriſtian*, and though *Antichriſtianiſm* was

2 Theſſ. 2.

* *Detainer.*

to come on with a fuller *Sail* by its removal; yet in the deep Judgment of God, It was *Done*, as the *Apostle* speaks, out of the *midst*; both that that *man of sin* or *Antichrist* might be *revealed in his own Time*; as also because of the just Indignation, and abhorrence of *our God*; that the *Emblem* of his own *Kingdom* should be so debauch'd by that greatest opposite to his *Kingdom*; *Antichristianism*.

These Things I am bold to say, I have abundantly clear'd, and prov'd in other Discourses; and therefore I now presume upon them, and Any one will, I am assured acquiesce, whoever shall observe the *Roman City* so plainly character'd by the *seven Mountains*, on which *It sitteth*, and its having a *Kingdom over the Kings of the Earth* at the Time, when the *Revelation was* given; and its *Three Last Kings*, (for *Five* had been before) *viz.* The *pagan Emperor*, that *then was*, even at the same Time of the *Prophesie* given; The *Christian Emperor*, *that was not then Come*, but was to *Come*, and not very far off, but was no *Head*, and was to *continue* but a *short space*, and the *Eighth King*, and *seventh Head*. *viz.* the Papacy, call'd the *Beast*, who was to succeed the *Christian Emperor*; and first, as Rising out of the *Troubled Sea* of this worlds Changes; and then to *Rise out of the bottomless Pit*, as his Appearance in power; and *He*, and his *City* then to go into *utter perdition*; and after that the State of the *New Jerusalem opens* in the *Kingdom of Christ*. Whoever, I say, shall but with glancing Thoughts observe these Things, will find the very bounds of this Great *Prophesie* of the *New Testament*, the *Revelation*, to be fix'd in the *King* that *then was*, along by the *short spac'd King*, through the *King*, that hath continued ever since, unto his going with the *City* into *perdition*, just before the *Kingdom* of *Christ*; except that final *delivery* up of the *Thousand years Kingdom* to *God and the Father*, the ultimate Issue of All Things, though indeed Transcendental to this *Prophesie*, chiefly Aiming at that Kingdom of the *Thousand years*.

To bring all this then home to the Argument, we are upon; if the *Roman Antichristian Kingdom* be the principal scene of *Prophesie*, as It is to be destroy'd before the *Kingdom of Christ*, and that the *Reformation* was such a Thunder-clap on the *Beastian Kingdom*, and *City*, that they *blaspheme* and rage to this day against it; and on the other side, such an Appearance, opening, and presence of the *Kingdom of Christ*, as All the *Reformed Churches* valewing it above Estate, Life, Liberty, and ready

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to ſuffer greateſt Extremities, rather then to looſe it, acknowledge it to be; It cannot but have place in ſo great *Propheſie* ſo principally relating to both, the Kingdom of Chriſt, and to the *Abolition* of the *Papacy* in order to it.

And further ſeeing Chriſt had *Witneſſes* bearing out even to *Death* their *Teſtimony* againſt that *Beaſtian*, and *Antichriſtian Kingdom*, whoſe *prophetical Hiſtory* is ſo particularly, and exactly given, *c.* 11. If the *Reformation* brought ſome of thoſe *Witneſſes* out of that *Death*, and even as it may ſeem out of their very *Sackcloth*, Though ſome ſhall continue in both, till the end of the 1260 *days*. How can we poſſibly ſuppoſe, but that *Propheſie* hath given a *Viſion* both of this Retrenchment of the *Beaſtian Kingdom*, and of ſuch an *Appearance* of the *Kingdom of Chriſt*; and of ſuch a motion of the *Witneſſes* to a *Reſurrection*, and *Aſcent* as the *Reformation* carried with it; and is therefore ſo *providentially* according to *Propheſie*, call'd *Proteſtation*, or *Proteſtancy* from the publick, and open Avowment of the *Teſtimony* of the *Witneſſes* againſt the *Papacy*; So that however the occaſion was particular, and the *Proteſtation* particular among the *German Princes* at firſt, yet the Appellation hath ſpread, God ſo guiding Things, upon the whole *Reformation*, as it were a monument of *Propheſie*.

Now if when the *Empire* became *Chriſtian*, and the *Roman Beaſtianiſm*, or *Idolatrous Monarchy* lay wounded upon it, even while *Paganiſm* was proſtrate, and *Antichriſtianiſm* not yet ready to Riſe; *Propheſie* took ſuch an Illuſtrious notice of it, as to give ſeveral *Viſions* of it, as in the *ſixth Seal*, in the *ſeventh Seal*, in the *Grand Viſion of* the *Dragon*, and in the *Viſion* of the *ſeven Heads* and *Eight Kings*, of which the *ſeventh* was the *Chriſtian Emperor*. How can we think, there could be ſuch an Infraction upon the *Beaſtian Kingdom*, during his *Forty Two Months*, wherein It was *Given to Him to have power over all Kindreds, Tongues* and *Nations*; That ſo many States, and Kingdoms, even amongſt his *Ten*, ſhould at the *Reformation* fall off from Him; while yet ſo many continued firm to Him, becauſe His *Forty two Months* were not yet Expir'd; and that *Propheſie* ſhould paſs it over in ſilence, and give no ſatisfaction, This might be, and was in a peculiar Juncture of Time, wherein It might be Born, and *Propheſie* yet ſtand good, as to the *Forty two Months*, or *Time, Times*, and *Half Time of the Beaſt*?

I confess, The *Empire* becoming *Christian* was in many Regards a greater Event towards, and *Emblem* of the *Kingdom of Christ*, in that It was an End of *Paganism* in the *Roman Empire*, and a change more indisputable among all, that would be call'd *Christians*, as a most lively *Idea* of Christs *universal Monarchy*. Yet there may be found some Things wherein the *Reformation* Excells. But However, when there are so many *Visions* of the one, we may be assur'd, there is one Representation, and that to the Life too, of the other; and that therefore It may be this Great *Vision* of this 10*th* Chap. if All Things agree.

Argum. 2. If then the *Vision* of the *Reformation* be to be found in this *Prophecy*, It is certainly to be found in its due Scituation, place, and order with Relation to the other *Visions* of this *Prophecy*, and so as to be known to be in the proper place of it; This will be easily Allowed in Honour to so *divine a Prophecy*, which certainly were it Fully understood, as it will be in the State of the *Kingdom of Christ*, and more and more, the nearer we come to it, will appear a mirrour of *Infinite understanding* in the most exact mixture of *Lights* and *Shades*, Revealing and yet concealing, that Things could receive, or the minds of *Angels*, and of *Men* be presented with, as we may easily apprehend, by what every Eye may with wonder and Astonishment behold in it. Among which are the highest points of Truth for the Glory of *Immense wisdom*, *Justice* and *Mercy*, and for the Happiness and Exaltation of *Christ*, and his *Saints*, and profoundest *Judgment* on his *Enemies*.

But the order of the *Visions* of this *Prophecy* is not so much in the Contexture of the parts, as they lye in Chapters, but in the Adjustment of each *Vision* from Chap. 5. to the end, to those great *Aque-ducts* or *Conduits* of *Prophecy*, the *Seven Seals*, the *Seven Trumpets*, and the *Seven Thunders* opened and *unseal'd* in *Voices*, and the *Seven Vials*. Each of which setts of *Tubes*, or *Apocalyptical Pipes*; and each single *Tube* or *Pipe* is to be joyn'd to the precedent *Tube* or *Pipe*, as at their full length, Reaching from one end of the *Prophecy* and of its *Times* to the other; So that from the first *Seal* to the last *Vial pour'd* out, the *Prophecy* extends till the *Thousand years* Kingdom of Christ, as its utmost reach; the *Kingdom deliver'd up to God*, and *the Fathers*, at the *white Throne* being briefly subjoyn'd; Except only, that the *Seventh Trumpet* is Concorporated with the *Thunders* and *Vials*, so that the *Seventh Trum-*

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pet Iſſues wholly into them, and the *Seven Thunders* or *Voices*, and the *Seven Vials* are the *Seventh Trumpet* diſcharging it ſelf; All which may be demonſtratively made out either in a progreſſive, or Retrograde motion, were it not too large for this purpoſe, and is in readineſs to offer to any conſiderer, that ſhall deſire it.

But though theſe *prophetical* Conveyances are the True Rule of the order of the *Viſions*, yet very often the Contexture of the *Prophecy*, as it lies in Chapters, gives the true order alſo, which being Tryed by that ſure Rule of thoſe Conduitss of *Prophecy*, and found to be ſo, is to be own'd, and acknowledg'd as ſo, and here it is ſo. For the *Viſion* of the *Reformation* ſtands in its juſt place, and Time, within the *Sixth Trumpet* and in the *Tenth Chapter*. For this *Tenth Chapter* lies within the *Sixth Trumpet* or *Second woe-Trumpet* beginning to *ſound*, *c.* 9. 1. 12. and being *paſs'd c.* 11. 14.

Now this *ſixth Trumpet* is the Judgment of the *Turkiſh Tyrany* upon the whole *Anthriſtian* World, but eſpecially, as it ſeiz'd upon the *Græcian Empire*, and its *Imperial City*, *Conſtantinople*, Call'd alſo *New Rome*; and the *Empire*, the *Eaſtern Roman Empire*, Become, when the whole *Roman Empire* grew *Antichriſtian*, by the diviſion of it into *Eaſt* and *Weſt*, as the other *Iron Leg* in *Nebuchadnezzar's Idolatrous Image*; and to the ſame purpoſe recorded in this *Prophecy* as *Two Wings of the Great Eagle*, carrying by its *Antichriſtianizing* the True *Church of Chriſt* into the *Wilderneſs*, as into a Loſt, Hidden, out of ſight Condition; that it might well be ask'd, where was it? For the *Apoſtaſie* had *Eclips'd* and cloſe muffled it, even from the *Eye of the Serpent* c. 12.

Now this Seizure of the *Eaſtern Empire* and *City*, in the poſſeſſion of which the *Revelation* found that *Empire*, as having *drawn down* the *Third* of the *Stars*, ſo Impropiated by *Rome*, as a part of it ſelf, and challeng'd at the very Time by the *Beaſt*, as one of his *Horns*, that ought to give its *Power*, and *Kingdom* to Him; The *Prophecy*, that Traces the whole *Empire* of *Rome* from its *King*, that then was, when the *Revelation* was given, or the *Pagan Emperour*, through the *Chriſtian Emperour*, *no Head*, that was to come, and then to endure a *ſhort ſpace*, and be *done out of the way*; to make way for the *Beaſt* its *Eighth King* and *Head* ſo long a ſpace till He *Goes* into perdition; The *Prophecy*, I ſay, could not omit this *Turkiſh Impreſſion*

preſſion upon the *Roman Eaſtern Empire*, and eſpecially the *Papacy*, as making the chief City of one of its *Legs*, and a *Horn of the Beaſt* the Port of the Rival *Falſe Prophet*, and the *Antichriſt* to the *Antichriſt*; *Mahomet*. For *Mahomet* is not the *Antichriſt* to Chriſt immediately, but the *Antichriſt* to the *Antichriſt* to *Chriſt*, *viz.* to the *Pope*.

And if that *Turkiſh* ſeizure be not omitted, where can the place of it be, but in this *Sixth Trumpet*, where the *Types* ſo agree? As from *Euphrates*, in ſo great a number of *Horſemen*, Arm'd with Guns then newly Invented, with the *Poyſonous Religion* of *Mahomet* in their *Tayls*, *Killing* the *Third of Men*, or making to ceaſe the *Eaſtern Roman Empire*, *Hieroglophic'd* by the *Third of Men* (as Engroſſing *Daniels Third Monarchy*; and therefore call'd *drawing down* the *Third of the Stars*, *Revel.* 12. 2.) Following upon *Mahomets Arm'd Locuſts*, the *Saracens*, who were the *Firſt woe*, and roſe with *Mahomet* Himſelf, *A. D.* 622. Who came into the World, that was prepared to receive ſo *Poyſonous an Impoſture*, by having before Receiv'd the *Great Lye of Antichriſt*, Hoys'd into *Supremacy* by that great *Fable* of having the *Keys of Heaven and Hell.* call'd juſtly the *Key of the Bottomleſs-pit*, from which the *Papacy Aſcended*, at 606. Attended with that even whole *Air of ſmoke*, *Legendary Miracles*, that an *Alcoran* and its *Locuſts*, might be properly ſaid to come out of it; Now this *Supremacy* follow'd, upon *Rome* and its *Weſtern Empire* brought to an utter *Inglorious darkneſs* by the *Four firſt Trumpets*, and its Glory utterly extinguiſh'd, had not that *Apoſtate Biſhop* fell as a *Star* to enlighten it with that *Supremacy*. And All this followed upon the *Roman Pagan Empire*, chang'd to be a *Chriſtian Empire*, from *Conſtantine* the *Great* becoming *Chriſtian*, till the Death of *Theodoſe the Great*; when *Antichriſtianiſm* was near its *Times*; *Sathan* the ſupreme *Spirit* and Intelligence of that *Pagan Empire*, giving the Succeſſion to *Antichriſt*, after having been caſt *down from Heaven*; as overcome by the *Martyrdoms* of *Saints* ſum'd up in the *Fifth Seal*, who *loved not their Lives unto Death*; and by the *word of their Teſtimony*, or the univerſal *preaching of the Goſpel*, *ſymbol'd* by thoſe *Voices*, *Come and ſee* in the *Four firſt Seals*; till we come down to the Fountain of all Victory, the *Epoch* of the *Revelation*, *viz.* the *Death* and *Reſurrection of the Lamb*, who *was Dead*, is *Alive*, *lives for evermore*. All which I give in this Running View, having elſewhere Diſcours'd the Particulars at Large.

Thus

Thus Demonſtrative is the order of the *Turkiſh Woe* in the *Sixth Trumpet*, into which the *Reformation* is Enchas'd upon ſo great Evidence of matter of Fact, and on ſo great Reaſon.

The Evidence of Fact is, That within about Sixty Four years, after *Conſtantinople* that *Imperial City of Greece* became the *Ottoman Port*, *viz.* 1453. The *Reformation* dawn'd, *viz.* 1517. The Time between was no longer, then that the Impenitency of *Weſtern Rome* in all its *Idolatry*, *Murthers*, *Blood*, *Sorceries*, and *Thefts* could give the Experiment of it ſelf; as the *Prophecy* obſerves, Cap. 9. the laſt.

And with this particular Remarque, The very occaſion of the *Reformation* Taken, was detecting the *Thefts* of *Indulgences*, as *Prophecy* calls them, by *Luther's* Preaching againſt them, at that Time Expos'd to Sale, to raiſe a *Fond* for the *Turkiſh War*, as if *Providence* Lin'd out Events, and chain'd them exactly according to *Prophecy*.

And ſo the *Turkiſh woe*, and the *Reformation* have continued together ever ſince waiting the great change of Things at the end of this *Sixth Trumpet*; This is matter of Fact.

Now the Evidence of Reaſon, and Argument, that the *Turkiſh Woe* ſhould be ſo ſoon followed by the *Reformation*, is;

1. That the *Turkiſh Empire* placing it ſelf ſo in the *Imperial* Seat, and Territories of *Greece* did ſeem exceedingly Derogative to the *Kingdom of Chriſt*, and to the Acquiſt it had made upon the *Pagan Empire*, when in Symbols of Chriſt's *Univerſal Monarchy*, as it were own'd, and Ratified in Heaven, The *Manly Birth* was *caught up to the Throne of God*, and as a Counterpart of it, the *Name of Chriſt* was to be for ever after the Supreme *Imperial* name in the *Roman Empire*.

For *Antichriſtianiſm*, though it be the moſt cloſe, and *Diametrical* Enemy of all others to the *Kingdom of Chriſt*, yet it is by way of *Ecclips*, Surprize and Stealth of the Glory of Chriſt, which it pretends to Advance; and is therefore Figur'd moſt Elegantly by the *Moon under the Churches Feet*, ſtealing the Rays of the *Sun* with which the True *Chriſtian Church is cloath'd* and Inveſting the falſe *Antichriſtian Church* with them; So that it ſelf is not ſeen in Glory, but ſtill the Glory is *Chriſtian*, even as *Chriſtian* is Roll'd up in *Antichriſtian*, and *Chriſt* Furl'd up in *Antichriſt*.

But now the *Turkiſh Empire*, however it make ſome Collatteral Acknowledgment of Chriſt, yet it Advances the *Falſe*

Mahomet above Him; and that openly, and Avowedly, and diſplays its Banners in his Name; And to do this in *New Rome* look'd like an Infringment upon the *manly Birth caught up to the Throne of God.* Becauſe indeed *Mahometiſm* is *Infideliſm.*

Of this even *Antichriſtianiſm* hath been always ſo ſenſible, and of its own concern in it, pretending to an *Univerſal Kingdom* as *Vicarious* to Chriſt, That as It hath from the firſt Riſing of that *Paraſelene*, or *Mock-moon* to it ſelf made all ſervice againſt theſe *Infidels*, as for the Honour of Chriſt, highly *meritorious*; as appears by all the Hiſtory of *Indulgences*, *Croiſades*, *Orders of Knighthood*, and other Titles of Glory given by the *Popiſh See* on that Account of War againſt *Mahomet*; whence, as *Propheſie* ſpeaks, The *Earth helpt the Woman* againſt theſe profeſſed *Infidels*, though They call Themſelves *Believers*; And They are indeed a ſort of *Mock-believers* to the *Antichriſtian Believers* in the Eſteem of *Chriſt.*

Now then to vindicate this Appearance, Chriſt is pleas'd to make that Sally of his *Kingdom*, preſented in the *Reformation* at no Time ſo ſeaſonable, as when a Name ſo openly, and avowedly an Enemy to Chriſt had poſſeſs'd one of *Romes Imperial Names*; For hereby Chriſt remonſtrated, that his True Glory, and *Kingdom* was not that which was open in *Rome* and its *Ten Kingdoms* about it, but *Hidden*; that He had *a Church in the Wilderneſs*, and *witneſſes in Sackcloath*, who were indeed his *Kingdom* in the World, and that *Rome* and its *Supremacy*, wherein as in a *Spiritual Univerſal Mornarchy*, The *Ten Kings* were united, was the ſame *Beaſtian Fourth Monarchy*, that the *Pagan* had been before it; and that the *Turkiſh Woe* upon it was upon that very *Kingdom*,, that was to be *deſtroyed before his Kingdom*, and that City, *Rome*, that was to be *Burnt as a Sodom from Heaven*; of which the *Turkiſh Woe* was ſome pledge tho' afar off.

Yet partly for the ſake of Chriſts Imperial Name Roll'd up in *Antichriſt's Name*, and partly for the Time allowed to the *Beaſts Kingdom*; That *Piercing Turkiſh Leviathan* could never nor ever ſhall Reach the *Weſtern Roman Empire or City*, but is placed in an out-lying *Imperialiſm*, that *Rome Antichriſtian*, always Challeng'd an *Empire* over, as one of its *Horns*: But as a Pawn, and Pledge, and Earneſt of his *Kingdom*, It pleas'd the Supreme *King of Kings*, and *Lord of Lords* to bring ſome of his *Witneſſes* out of *Sackcloth* into an open *Witneſs*, or *Proteſtation* with *Authority*; and ſo a part of his *Church* out of the

Wilder-

Wilderneſs to appear viſible in the *Reformation*, ſo immediately after the *Turkiſh Sultany* fix'd in the *Eaſtern Rome*; as it were by way of Reprizal from *Rome* in the *Weſt*, ſo much of a *Kingdom*, which by the *Reformation* ſhould become real to Him there, as upon the Account of *Antichriſtianiſm*, and in Judgment upon it, He had given up in the *Eaſt*, as a *Port* to *Mahomet*; an Enemy Acknowledg'd his Enemy by his pretended Subjects of the *Antichriſtianiſm*, though indeed his moſt *Diametrical* Enemies themſelves; to convince and move them to Repentance.

For that both the *Eaſtern*, and *Weſtern Antichriſtian* Empire was, as All one Body of men, in the ſame Condemnation of *Idolatries*, *Murthers*, *Thefts*, *Sorceries*, It is *witneſs'd*; In that it is ſaid, notwithſtanding the Judgment of God on the *Eaſtern* Empire for theſe Sins; The *Reſt of men*, *viz.* of the *Weſtern* Empire *Repented* not; So the *Reformation* was a Remonſtrance from God, and Chriſt, the *Antichriſtian* Empire of neither *Eaſt* nor *Weſt* was his *Kingdom*; but a *Church*, He brought out of the *Wilderneſs*, and her *Seed* out of *Sackcloth*, that lay hid in that *Weſtern Beaſtian Kingdom*, were ſo brought out, as a ſmall, and Imperfect Map of his *Kingdom*; And this Remonſtrance was then ſeaſonably given after the *Eaſtern* Empire ſo ſeiz'd.

2. The *Reformation* was thus Scituated in the *ſixth Trumpet*, and *Second woe*, Continuing till the *ſeventh Trumpet*; that it might be known, that even the *Reformation* it ſelf was but a dark, and Imperfect Table of *Chriſts Kingdom*; For ſo Great a *Kingdom* as Chriſts, cannot bear ſuch an uſurpation, as the *Mahometan Impoſture* and *Tyranny* to have Invaded that, which was once the Reſidence of his *Imperial Name*.

So that while the *Popiſh Supremacy* calls it ſelf the *Kingdom* of *Chriſt*, and damns the *Reformation*, as *Hereſie*; and while the *Reformation* knows it ſelf, if it does aright underſtand it ſelf, a firſt breaking out of the *Kingdom of Chriſt*; Yet by the ſo univerſally Acknowledg'd enemy of the *Chriſtian Name*, as the *Mahometan Signiory* upon ſo Eminent a Mountain, as *Conſtantinople*; There might be Aſſurance to the *Antichriſtian Kingdom*, It cannot be the *Kingdom of Chriſt*, but that it *Eccliſpes* it; and to the *Reformation*, that it was, and is but as the firſt Eſſay to the *Kingdom of Chriſt*.

And thus by the Infinite wiſdom of the *Spirit of Prophecy*, the whole Time of the *Reformation* was Inlay'd with the *ſixth Trumpet*, after the Great Execution of it upon the *Eaſtern Empire*; And its *Woe* ſtill continued as a *Woe*, but by an unmovable decree ſo ſtopp'd, that it could notwithſtanding all its Attempts never extend it ſelf to *Rome*, to Fix there; nor ſo much as to poſſeſs it ſelf of that ſo called *Imperial City* of *Vienna*; But its *Proud Waves* are ebbing Back now, ſo as by the end of the *ſixth Trumpet* to return to their *Original Euphrates*.

Thus on one ſide, the *Reformation* appear'd ſoon after the Seizure of the *Greek Empire*, to ſhew, Chriſt was not unmindful of his *Kingdom*; Though He ſuffer'd that part of the *Kingdom* proper to Him during the *Beaſtian Kingdom* to be uſurp'd, not immediately from Himſelf, but from the firſt uſurper, the *Beaſtian Kingdom*, as a Brand upon its firſt uſurpation from the *Kingdom of Chriſt*; And to ſhew, that although it is not the Time of his *Kingdom*, yet that He is mindful of it; He therefore gave that Earneſt, and beginning of it in the *Reformation*: But on the other ſide, the *Woe* continues after the *Reformation*, to ſhew; Even the *Reformation* is but a very dark *Idea* of the *Kingdom of Chriſt*; that beſides the Imperfections in it ſelf, He ſuffers not onely ſuch a Continuance of the Counterfeit Chriſt, the *Papacy*, but that more profeſs'd enemy of his Name *Mahometaniſm*; Two ſuch to one another, as well as to his own *Kingdom* Counter uſurpations; and both of them ſuch, that while either continues, his *Kingdom* cannot *Come*.

Argum. 3. The *Viſion* we have before us, muſt be by all the Figures of it, a *Viſion* of very Great ſignificancy, and Importance; It muſt ſtand in its due order, and Scituation after the ſeizure of the *Eaſtern Empire*; Let then any one produce out of all *Hiſtory* an Event of ſuch Luſtre, and Remark, as that of the *Reformation*, that may Anſwer this *Viſion*, and the *Types* of it, as in the next place are to be preſented; and at the Time, that is alſo to be demonſtrated to be the Time of this *Viſion*; In both which, It is to be further prov'd, that this *Viſion* can be no other, then the *Viſion* of the *Reformation*; So that if there be no *Types* in this *Prophecy* that can ſo exactly, as theſe, Anſwer the Revolution of the *Reformation*, or at all in its due order, and Time, (which as hath been prov'd, muſt have ſuch a *Viſion* ſomewhere in

in this *Prophecy*? And on the other ſide if there be no event in *Hiſtory*, that can in that order, and that Time be produc'd to anſwer theſe *Types*; we have all the ſecurity that can be given in a *Myſticall Prophecy*, that this *Viſion*, and the *Reformation* do moſt certainly Anſwer, and Indent, the one with the other.

That which alone can be pretended to Anſwer one ſide of this Argument, *viz.* The *Reformation* not having any other place, then of this *Viſion* in this *Prophecy* is; That the *Viſion of the Reformation* is Included in the *Riſing of the Witneſſes*, as the proper place of it; the *Reformation* being a beginning *Reſurrection* and the compleat *Reſurrection* being at the end of the 1260 days; and ſo that *Reformation*, which is Acknowledg'd worthy to be Honour'd with a *Viſion*, and to have a place in this *Prophecy* ſhall find it, and that in the moſt proper place, *viz.* as a part in the whole, that is, this partial *Reſurrection* in the Plenary *Reſurrection* of the *Witneſſes*.

But beſides, that this Suppoſition leaves the other ſide of the Argument; *viz.* That there is no event in due order, and Time to be found in *Hiſtory*, that may anſwer the *Viſon* of Chap. 10. It is alſo unſatisfactory in this Regard; *viz.* That the *Reformation* is of ſuch peculiar nature, and at ſuch a peculiar Time; That it muſt have a *Viſion*, as peculiar to it; (though it be alſo Included in that of the *witneſſes Reſurrection*) and no leſs could ſatisfie it, as ſhall be further made good in the *Types* of the Time; wherein alſo any ſeeming objection from part of the *Reſurrection* of the *Witneſſes*, and of their *Hiſtory* being given before the whole, ſhall be not only anſwer'd, but be ſhown to be Enforcive of the main point; That this *Viſion* is the *Viſion* of the *Reformation*, both (as hath been ſaid) from the *Types*, and from the Time of the *Viſion*.

I come therefore to the ſecond point, *viz.* To conſider the *Types* of this *Viſon*, which are to be diſtributed into two kinds.

1. Thoſe which are proper to the breaking out and to the appearance of the *Kingdom of Chriſt*.

2. Thoſe which are prepar'd to ſignifie the *Eſtoppage* of that *Kingdom*; That it ſhould not *Appear in Glory* according to the Hopes at firſt given.

There

There is also another peculiar *Type*, proper to neither sort, but mediating between both, *viz.* of *Time*; But that pertains to the Third point, to which I deferr it.

1. I Begin with the first sort of *Types*, *viz.* Those, which are proper to the *opening*, and *Appearance* of the *Kingdom of Christ*; And they are those, which we find in the very *Vision*, *viz.* *A Mighty Angel coming down from Heaven*, appearing as to *Daniel* of old, as an *Angel*; though it was Indeed *Christ the Lord of Angels*; who in regard of the greatness of his work is said to make a descent from Heaven; which is according to the General manner of Scripture speaking, when God does any great thing in the World; He *Bows*, and *rends the Heavens*, and *comes down*. And such expressions are not onely according to *Scripture Eloquence*; But they have all something *Prophetical* also of that great *Opening*, and *Bowing the Heavens*, that shall be at the *Kingdom of Christ*.

It is with all greatly Conducing to the present purpose, to observe, that the *Types* of this *Vision* are with great Allusiveness to the *vision of Daniel*, *c.* 10. and especially *c.* 12. even as the *Visions* are closely Allyed, and in some things even united: The *Angel* here is *Cloathed with a Cloud*, a Bright, white *Cloud*, as it were parallel to the *Linnen* in *Daniel*: He had a *Rain-bow* on his *Head*, the great *Symbol* of the *Kingdom of Christ* from the *days of Noah* into the very *Appearance* of it in the *New Jerusalem*; and therefore was also *Round about* the *Throne* in *Ezek.* *c.* 1. and in this *Prophecy*, *c.* 4. and does Admirably Represent the Glory of the *Divinity* as the *Father* of *Lights* reflected by the *Humanity* in that *Kingdom of Christ*, as it were distinct, and at a distance, and as obverted to the *Sun*, the *Divine nature*; and so making a *Kingdom* distinct, and as it were separate for the 1000 *Years*, until it be again *delivered up to God and the Father*, and the *Divinity* be *All in All* as in the *Kingdom of Eternity*.

1 Cor. 15. 24.

The *Face of Christ*, as *God*, was, as the *Sun* even as the *Lightning* in *Daniel*, and *Lamps* of *Fire* sending out the Rays, from which the *Rain-bow* sprang upon the *Humanity*, as it were the *Cloud*, with which He was *Cover'd*, Beautified with all the Colours of the *Rain-bow*, or as the Beryll; His *Feet* were as *Pillars* of *Fire*, or *Polliſh'd Braſs*, *Burning* in a *Furnace*; signifying an Irresistible power, with which He *Tramples the Nations of his Enemies*, and *Treads* them in *Fury*, while His

own

own Servants and members are High refin'd, and purifyed; And *He had in his Hand the Book of his Kingdom*, which He declares *seal'd* in *Daniel*, and so receiv'd *seal'd* c. 5. *open* now, as it were to the immediate *Appearance of his Kingdom*; and as in *Daniel*, He was *on or over above the waters of the River*; so here He *sets* his *right Foot on the Sea*, and his *left Foot on the Earth*, to shew, They were both of his Right, and under his dominion: and He *Cryed*, *as a Lyon roareth* in his Dread, and Majesty upon the whole Wilderness of the Beasts: So the *Lyon of the Tribe of Judah* in token of his dread Majesty and Supreme power, *Cryed with a Loud voice*, and *Seven Thunders*, as Issuing out of the *Roar* of the *Lyon uttered their Voices*; And as when Christ went out on his *white Horse*, c. 6. 1. *Conquering* and to *Conquer*, in the *First Seal*, The *Voice*, *come and see* was as of *Thunder*; so all along the *Prophecy* So here *seven Thunders*, now all these are evidently *Types* of the *Kingdom of Christ*.

But as it were over against these, are the *Types* of the *Kingdom* of Christ, stay'd or *Estopp'd* in this its Appearance.

1. The first of which is *John's* being Commanded to *Not Write*, but to *Seal* the *Utterances* of the *Thunders*.

Now *writing*, and *sealing* are oppos'd in this *Prophecy* as Delay, and immediately Coming to pass are oppos'd: The *seal* on the *Foreheads* of the 144000. was a Reserve of their Glory to a Future Time, or after the 1260 *days*; The *writing the Fathers Name* on their *Foreheads* was for a present appearance with the *Lamb* on *Mount Zion*, in order to Glory, after the 1260 *days* ended; Thus it is said to *John*, as at the Time of the *Vials*; For the Angel of the *Vials* was then with, and by him; *Seal not the Sayings of this Book*, for *the Time is at Hand*. Seeing then the *Thunders* were great Promulgations in order to the *Kingdom of Christ*; the *sealing* and *not writing* was a certain *Estopple* put to the *Kingdom of Christ*, that it should not then *Appear*. Revel. 22. 10.

2. The Command upon *John* to *Eat* the *Book* that was *held open* in the *Hand of the Angel*, is a very plain *Symbol* of the Retyring the *Kingdom*, and so a stop of it: For the *opening the Book*, and *Loosing the seven seals* was *opening* to the *Kingdom*; and accordingly, when *Paganism* was desolated by the *sixth seal open'd*; the *Kingdom of our God* gave an Ombrage of it self within the *seventh seal*; But then for the stay of the *Kingdom*, The 144000, of the same Import, and at the same Time with the *Witnesses* in *Sackcloath*, and c. 12. 12. c. 7. 4.

and with the *Church in the Wilderneſs*, were *Seal'd*, and ſo the *Book* at that Time was not *ſeen open*. At this *Viſion* of the *Reformation* therefore, the Time being ſo much nearer, and the *Reformation* ſo great a pledge of the *Kingdom of Chriſt*, The *Book* was *ſeen open*; But then its being *Eaten* and conveyed down into the *Belly*, a *Scripture Emblem* of Secreſie was certainly in arreſt of the *Kingdom of Chriſt*, that at that Time it ſhould not *Appear*; And therefore tho' the *Book* was *ſweet* in the *Mouth*, as ſignifying a publication of the *Kingdom of Chriſt* certainly to come, yet it was in the *Belly* very *Bitter*, ſignifying the delay of that *Kingdom*, as *John* aſſures us.

Prov. 20. 27. &c.

What is more *Bitter* to the Servants of Chriſt, in whom the *Spirit* and the *Bride ſay*, *come*, then the *delay* of the *Kingdom of Chriſt*; and yet what more *ſweet* then the Publications of it, as certainly to come?

3. The *Prophecying again* is the laſt *Type* of the *Kingdom of Chriſt* under *Eſtoppage*: For that *Kingdom* being the utmoſt γλῶσσα, the *It is Finiſhed* of all *Prophecy*; *Prophecy* muſt continue, till that *Kingdom come*; Then, as the *Apoſtle* ſays, It *Fails*, or ceaſes; For the *Prophecy* is of things to come; But when they are come, to what end is *Prophecy* any longer? To ſay therefore, *John* is to *Propheſie again*, is to ſay, the Time was not yet come for the laſt *Finiſhing* of the *Myſtery*, which God had *declared by all his Servants the Prophets*.

Let us then look on the *Reformation* in its undoubted Matter of fact and we muſt needs allow, it was a *Revolution of wonder*, at leaſt as of a pre-appearance, or pledge of the *Kingdom of Chriſt* it ſelf; There had been indeed Motions towards it a far off, like thoſe, we call Farly *Thunders* by the *Albigenſes*, and *Waldenſes*, but they were by the *Papal power* deſtroyed with prodigious ſlaughters, and ſo the *Witneſſes deeper in Sackcloth*; There were the Attempts of the *Bohemians* nearer Hand: But theſe with ſome others however Remarkable in themſelves could not (the Time appointed by God being not yet come) ſuſtain themſelves in a certain Train, and *Series* to that ſettled ſtate, we call the *Reformation*, whatever preparations they might be to it.

But when that Time was Come, though the *Papacy* Sat like the *Strong man Armed* in the *Goſpel*, with its *Ten Kings* about it, and its *Goods*, *dominion* over *Conſciences*, *Infallibility*, Subjection to *Idolatrous decrees*, *Superſtitions*, *Canons*, *Indulgences*, *Pardons*, *vaſt*

Revenues

Revenews were all in *Peace*; Princes and People lay deeply Charm'd and Enchanted by that *Sorceresſs*, the *Mother of Harlots* and *Abominations*, Intoxicated with the *Golden Cup of Fornications* Held in the Hand of that *Anticriſtian Church* of *Rome*, which *the Prophecy* in juſt deteſtation Calls *The Whore*. Yet at this very Time by the Appearance of *Luther*, *a *Marked Servant* of the *Beaſt*, ſingle, and Inconſiderable to that Purpoſe, Preaching againſt *Indulgences*; There was ſuch a *Roar*, or *Cry of the Lyon*, that ſo many Princes, and States, as we know, one after another Aroused Themſelves, and vindicated their *Kingdom* and *Power* from the *Beaſt*, and their Conſciences from the *Sorceries* of that *Apoſtate Church*, to whom for ſo many Ages They had given them; and ſo far Chang'd the Face of the *Chriſtian Church*, and *Weſtern World*, as ſince then hath been ſeen; And if Things had Gon on, as They began, *The Kingdom of Chriſt* had long ſince Appeard.

* first an *Auguſtine Fryar.*

But we muſt Acknowledge, Leaſt we *be wiſe in our own Conceits*, and we know it by ſad Experienc; that according to the *Schems of Prophecy*, the *Kingdom of Chriſt* that gave ſuch an Appearance, and that as It pleaſes, *works its ſigns*, and *Wonders in Heaven and Earth*, in what a ſudden, and by what Inconſiderable means It pleaſeth, and None can *Stay* it, but it ſelf, was ſtaid; We muſt not Therefore Think of the *Proteſtant Churches above what we ought* to *Think*, and *above what is written* and ſo be Prejudic'd againſt a *Reformation* of the *Reformation*, or againſt a much Higher *Appearance* of the *Kingdom of Chriſt*, that is ſo near us; We have not, however we Talk of the beſt *Reformed Churches in the World*, *Seald* up the *Sum of Beauty*, and *Perfection* in our *Chriſtian Wiſdom*; we have not been in *Eden* the *Garden of God*, the *Paradice of the new Jeruſalem*, nor are the *Precious Stones* of it the *Covering* of any of our *Churches*; It is only that *Man of Sin*, that *Babilonian Queen*, that may Arrogate thus; The *Apoſtacy is* ſtill in its *Half-Time* not fully Expir'd. We ſee *Mahometaniſm* ſtill over-powering the *Greek Churches*; The *Tabernacle of Teſtimony* and the *Arke of the Teſtament* are not yet *ſeen*; The *Thunders utterances*, ſince their *Sealing* are not yet *Unſealed*, much leſs the *Sanctuary Cleanſ'd*: Nay indeed Our *Churches* are very *Low*.

Ezek. 28. 13.

Whoever then ſhall Attend to the *Types* of this *Viſion*, and to both ſides of Things in the *Reformation*, *viz.* as It is a pledge and Pre-Appearance of the *Kingdom*, and yet ſtay'd and Eſtop'd, will Find, that Both Agree; And that the *Types* of the

Vision are *Types of the Kingdom of Christ*, not as It should then Appear, but as It shall Appear at the Last: For if The *Types* had been Absolutely of the *Kingdom*, as then *Appearing*, There had been no *Estoppage*. So the *Reformation* was not the *Appearance* of the *Kingdom* it self, but a *Pre-Appearance*: The *Kingdom* therefore is not to be measur'd by the *Reformation*, because There was a Stop put; Nor can the *Reformation* be measur'd by the *Types* of the *Kingdom* it self, or Single, and by themselves Alone; For so They are much too High, and too Great; But It is to be measur'd by the *Types* of the *Kingdom*, and by the *Types of the Estoppage* of the *Kingdom* together; It is therefore no Argument The *Vision* is not the *Vision* of the *Reformation*, Because the *Types* of the *Kingdom* by themselves are much too Large for what the *Reformation* hath yet prov'd; But It is to be Consider'd There are *Types* of the *Estoppage* of the *Kingdom*, as well as of the *Kingdom* it self, and Both are to be Equally Apply'd to the *Reformation*; And then we shall, when we come after to Compare the *Types* of the *Kingdom* and of the *Estoppage*, and of the State of the *Reformation*, Respectivly Each to other, in a more Discursive, Applicatory Review, Find how Exact One is to the other.

For in the very same manner, the *Christian Empire*, *Revil.* 12. 10. was Given in *Vision*, as the very *Glorious Kingdom of Christ*; *Now is Come Salvation*, and *Strength*, and the *Kingdom of Our God*. One would hence Think, It was the *Kingdom of our God* it self. But even that *Christian Empire* was far too Low, and much too short for those *Types*; and so much more for the *Kingdom it self*; we must therefore Attend to the other *Types* Given with it; *viz.* to the *Churches Flight* into the *Wilderness*, to the *Devil Coming down with Great Wrath*; to the *Dragons Persecuting* the *Woman* the True *Church* and her *Flight* again Repeated; and then Casting out a *Flood after Her*, and when He Could not overtake her, then *making war by the Beast with her Seed, Keeping the Commandments of God*, and *Holding the Testimony of Jesus Christ*.

Now none of These Things could Agree with the *Kingdom* of *Christ* it self; The *Types* therefore Taken together shew, the *Christian Empire* was only a *Fore-Runner*, a Pledge, an *Emblem* of That *Kingdom*, however Great It was, and not the *Kingdom* it self. And so Proportinably the double *Types* Teach us to Esteem of the *Reformation* as a *Pre-Appearance* a *Precursion*, and Pledge, and not the *Kingdom* it self; And so the *Vision* and the *Reformation* will to Admiration Concert.

I Come then to the Third *Point* of this Diſcourſe; *viz.* To demonſtrate the Time of this *Viſion*, or the definition, and determination of the Time; when this *Viſion* was firſt to Take place; and how long It is to Continue in Date; or when the *Kingdom of Chriſt* Appearing in it, firſt made that Appearance, and then was Eſtop'd; and how Long It will Continue under that *Eſtoppage*, till all Things ſhall be in Motion for the *Finiſhing* the *Myſtery*, or the very Full *Appearance* of the *Kingdom* it ſelf: Which truely Explain'd will make according to this *Prophecy* a farther, and moſt Undeniable Argument, This *Viſion* is the *Viſion* of the *Reformation*. Point 3.

Now the Reſolution of this Point is to be Found in that moſt peculiar *Type* of the *Angels lifting up his Right-Hand to Heaven*, and *Swearing by Him*, that *made Heaven*, and *all Things that therein are* (So Solemn is this Oath) *and the Earth*, and *All Things*, *that therein are*; and *the Sea*, and the *Things that therein are*; *That there ſhould be Time no Longer*, but that in *the days of the Seventh Angell*, *when He ſhall Begin to Sound*, The *Miſtery of God ſhall be Finiſh'd*, as He hath *Goſpelliz'd* by his *Servants the Prophets*; which *Type* as I have ſaid mediates betwixt the Two ſorts of *Types*, *viz.* of the *Kingdom Appearing*, and of the *Kingdom Eſtop'd*; and defines the Time both of the *Appearance*, and of the *Eſtoppage*.

Now of this Great *Type* or this moſt *Sollemn Oath*, I Affirm theſe three Things as drawn from it.

1. That this *Oath* muſt be definitive of a certain Time when this *Viſion* was to Take place, and when to End.

2. That That *Time* is ſuch, as muſt moſt neceſſarily according to this *Viſion* Compar'd with the whole *Prophecy* be the Time of the *Reformation*, and Can be no Other.

3. That that Time ſo demonſtrated muſt determine this Time, when the *Reformation* ſhall be no Longer in ſo Low a State, but when the *Reformation*, it ſelf ſhall be *Reform'd* by the Action under the *Seventh Trumpet*, Haſtening All Things to the *Finiſhing of the Miſtery*, or to the *Appearance* of the *Kingdom of Chriſt in Glory*: For at that *Seventh Trumpet* The *Kingdom of Chriſt* ſhall be in its Succeſſion, but not immediatly *Appear in Glory*.

Affirm, 1. This *Oath*, muſt be definitive of the certain Times, When This *Viſion* was to Take Place; For the makeing out of which, I will proceed by theſe Three Gradations of Argument.

Argument, 1, The *Oath*, and the *Vision* are so Enfolded, United, andCombind, that if the Time of the *Oath* Taking Place Can be defin'd by the *Oath* it self, The Time of the *Visions* Taking Place, may also be defined by the Time of the *Oaths* Taking Place; becaus they are so United, that they must Take Place together.

Now the *Oath* we Find so Carv'd, and Engraven into the *Vision* it self, that They can in nothing be Separated the one from the other.

The *Vision* Evidently Began in the *Mighty Angels Coming down from Heaven*, That *Angel Stands upon the Sea, and the Earth*; That *Angel* that stood upon the *Sea*, and the *Earth Lifts up his Hand* to *Heaven*, and *Swears* this *Oath* at the same Time: Thus what ever Pertain'd to the description of the *Angel*, Pertain'd also to the *Oath* by vertue of the *Angel Swearing* it.

Again this *Angel* had a *Little Book open in his Hand*, and *Cry'd* as a *Lion Roaring*: Upon his Cry, either as Issuing out of it, or as Attendant upon it *Seven Thurnders Uttered their Voices*; *John* is Commanded by a *Voice from Heaven to Not write*, but to *Seal the Thunders Utterances*. The same *Voice*, that Bid him *not write* but *Seale*, *Spake to Him again*, and Commanded Him to *Take* that *Book*, which was *Open* in the *Hand* of that very *Angel*, that *Stood upon the Sea*, and the *Earth*, and *Eat* it; and the *Angel* Told Him, It would be *Sweet in the Mouth*, and *Bitter* in the *Belly*, and Commissioned him to *Propheſie again*. So the *Angel*, and *Voice from Heaven* Enfolded thus in the *Vision*, Enfold the *Vision*, and All parts of it one with Another; that without Loosing the Harmony and Tone of the whole *Vision*, None can be Separated: The design of one, is the design of all. The Time of one is the Time of All. And for this End and as on purpose, *Propheſie* is most Careful, to tell us, The *Angel* is the same, and Concern'd in every pointof the *Vision*; and the *Voice from Heaven* the same, Running throughout it also: Twice the *Angel* is Assur'd to be the *Same*, that *Stood on the Sea and the* Earth: Twice the *Voice* is said to be *from Heaven*, and to be the same the Second Time, that spoke to *John* the First: and Both so Entwin'd with all parts of the *Vision*, as no way to be parted; and therefore the *Vision* and the *Oath*, a Principal Act of the *Angel* and a Principal part of the *Vision* cannot be parted from one Another; For an *Oath* is a Principal Act, and must be so inHim, that *Swears*, and must be so

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in the *Vision*, that Represents it. Thus all Things relating to Each must Go together, and therefore Particularly the Time of the one Taking place must be the Time of the other Taking place; that is within the due order of the *Vision*.

Argum. 2. The *Oath*, and the *Vision* and the several parts of the *Vision* Taking Place together, as so united, as hath been already Shown; Each *Type* of Each sort *viz.* of the *Kingdom Appearing*, and of the *Kingdom Estop'd* must Take their Places within the Bounds of the *Vision* according to the *Oath*; So that the *Angel* might so Appear first in the Proper Time of the *Vision* with his *Face* as the *Sun*, Holding the *Book of his Kingdom open*; He might then *Cry* as a *Lyon*, and *Seven Thunders Utter their Voices*. And then the *Thunders* must be *Seald*, the *Book* must be *Clos'd*; And all must Retreat again into *Propheſie*, and this according to the Time, that the *Oath* shall direct us to, in the very Proper Time of the *Vision*. And the *Oath* is a *Vision* Relating to *Time*; For the Thing *Sworn* is; *Time shall be no more*, but in the *days* of the *Seventh Angel*, when He shall *Begin to Sound*, *The Miſtery of God shall be Finiſhed*; So then the Bounds of the Time of the *Vision* and of the *Oath* are from the Time, In which It could Truely be *Sworn*, *Time shall be no more*, till the *days of the Seventh Angel* and his *Beginning to Sound*. For then the *Viſions* of *Eſtoppage* Ceaſe and All is *Finiſhing*.

And seeing an *Oath* and an *Oath of Chriſt*, that must Certainly be *an End of all Strife* Cannot be Suppos'd to Give an *Incertain Sound*; There is Certainly then by Assur'd, however Secret Characters Some Key to be Found, by which the *Time*, when this *Oath* and so this *Vision* might according to it Take Place, and when It is to End, or Issue into the *Seventh Trumpet* may bee Knon

Argnm. 3. That we may Find this determinate Time of the *Oath* and *Vision*, we can have no *Key*, but the *Key* of *Scripture*, and becauſe, we are upon *Prophetical Scripture*, the *Key* must be Found in *Prophetical Scriptures*.

Now in dealing with *Scripture*, we know, It is a Great and Neceſſary duty to Compare *Scripture* with *Scripture*, and so *Prophetical Scripture* with *Prophetical Scripture*, when we are upon *Propheſie*.

No One then, that Conſiders this *Oath*, and hath Read, and Remembers that *Oath*, or will be but Guided by the *Margin* of his *Bible*, to *Dan.* 12. 7. and minds to Compare *Scripture* with *Scripture* Can Chooſe, but Compare the *Oath* there and

and the *Oath* here, to see how far they Agree; And first He will Find an *Angel Cloath'd*, there with *Linnen*, here with a *Clou'd*, a Bright *Clou'd*, as it were *Fine Linnen*; there Standing on the *Waters*, or over them, here on the *Sea*, and on the *Earth*; Lifting up both his *Hands* to *Heaven* there, his *Right Hand* here, as the Principall, and Inclusive of Both; *Swearing by Him*, that Liveth *for Ever and Ever* there, and here by Him that *Liveth for Ever and Ever*, and that made the *whole Universe*; In all these there is so Little Variation, that the *Harmony* is as Great as among the *Evangelists*.

And yet these Agreements are Small in Comparison of these Three Essential Congruities.

1. Both the *Oaths* are with Relation to *Time*; the *Oath* in *Dan.* is, There shall be *Time*, *Times*, and *Half a Time*: The *Oath* here is, There shall be *Time no More*; and in a Neighberhood to this *Oath* (though indeed, as we shall Find; They make up with it the Time Allow'd to this *Vision*, *as* precedent, or Foregoing parts of the whole) *Time*, *Times*, *half Time viz.* the Twice *Forty Two Months*, the Twice 1260. *Days*, and once the very *Time*, *Times*, and *Half Time*; and to the same sense, though with Variation of words, once also *Three days*, and a *Half*; That *Oath in Dan.* having therefore determin'd, Such *Times shall* be; This *Oath* determines; There shall be no more *Time*, than these *Times* and *Half*; and all with Relation to *Scattering* the *Holy Peoples Power*.

2. Both the *Oaths* have a Close Relation to an ultimate Finiture or Finishing; For the *Oath* in *Dan.* Says; All these Things, Call'd *Wonders Dan.* 12. Shall be *Finished*. And in this *Oath* the *Mistery of God* shall be *Finished*.

3. Both the *Oaths* lead to some Time Allow'd further for Great Action in order to a *Blessed* State or End. For upon the *Oath* in *Dan.* There is an Addition of 30. Days to the
Dan. 12. 11. 12. 13. 1260. Days, into which the *Times* and *Half* are Expounded, making 1290, and then 45. more, making 1335; the *waitng* and *Coming* to which is pronounced *Blessed*; and *Dan.* is promis'd a *Lot* therein: Accordingly in this *Oath* here are the *Days* of the *Seventh Angel*, when *He Shall Begin to Sound*; And the *Seventh Trumpet* Finishes the *Mistery*, One Principal Branch of
Revel. 11. 18. which is Giving *Reward to the Servants of God*, *the Prophets*, Among which *Daniel* was *Greatly Belov'd*; Thus Certain It is These Two *Oaths* do Essentially Convene and Unite one in

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Another. They Cannot therefore Poſſibly Encounter, but muſt be to one Another, as the *Impreſs*, and *Reverſe* in the ſame Medal: The *Impreſs*, There ſhall be *Time, Times, and a Half*; The *Reverſe*, There ſhall be no more *Time*, then thoſe *Times*, and *Half*; except the *Time of the Seventh Trumpet* for *Finiſhing*, till the *Sabbathiſm*, *Time* of Another *Species*, Enſues.

We muſt enter therefore into a ſtrict Enquiry of the *Time*, when this latter *Oath*, *Time ſhall be no more*, Could take Place, without any Infraction upon the Former; which we are ſure, It could not make, becauſe the *Oaths* are ſo ſuited one to the other, as that the latter is in Confirmation, and Complement alſo of the Former.

Let us then in the Firſt place State concerning the Two *Oaths*, and what It is, that Each *Oath* Requires; and what will Follow from the Things Requir'd by Them; And that therefore muſt be Certainly Anſwered, and ſo we ſhall be directed upon the very Time of *this Viſion*, and *Oath*, taking place, and behold the Admirable Agreement of the Two *Oaths* between Themſelves, and of the *Viſion* with them Both.

The Firſt *Oath* then Requires, that there ſhould be *Time*, *Times*, and *Half a Time*, as a Time of Delay, or before the *Finiſhing of Wonders*; And that at the *Finiſhing* of the *Scattering* the *Power* of the *Holy People*, There ſhould be a *Finiſhing* of all Thoſe, *viz. Wonders*. This is Expreſt in *Daniel*, For the *Angel* Anſwers the Queſtion, Unto how Long or at what *Length* of Time ſhall be the *End of Wonders*? The Anſwer is, That for *Time*, *Times*, and *Half a Time*, and at the *Finiſhing* of the *Scattering the Power of the Holy People*, *All Theſe*, that is, *Wonders*, Concerning which the Queſtion was, ſhall be *Finiſh'd*. Dan. 12. 6. 7.

In which Anſwer, there muſt be ſome ſupply to fill up the ſenſe; For the Oath runs thus, *That unto Time*, and *Times*, and *unto the Half of Time*, and *when He ſhall Accompliſh* or *in the Accompliſhing* to *Scatter* the *Power of the Holy People*, *All ſhall be Finiſh'd*: Now theſe words make not up Full ſenſe without Aſſuming moſt naturally from the latter clauſe; *There ſhall be a ſcattering* the *Holy People* for *Time*, *Times*, and *Half of a Time*, and in the *Accompliſhing* to *ſcatter*, *All theſe wonders* ſhall be *Finiſh'd*.

And thoſe words (*ſhall be Finiſh'd*) muſt be Expounded, (ſhall be in an immediate Courſe of *Finiſhing*:) to which are Allowed the 75 *Years* in *Daniel* juſt now ſpoken of; which there-

therefore muſt needs be the *Days of the Seventh Angel* in this Chapter, wherein the *Miſtery ſhall be Finiſh'd* into the *Kingdom*, by the *Voices and the Vials*; whoſe Motion is ſwift, ſudden, and Immediate, according to the *quick Coming* of the *Seventh Trumpet*: And thus the *Firſt Oath* in *Daniel* requires.

The latter *Oath* in this *Prophecy*, in full Agreement with the former requires, there ſhould be no more *Time*, *Times*, nor *Half Time*, which the former *Oath* Allowed; But that at the *Seventh Angel Beginning*, (as we well tranſlate μελλη) to *ſound*, and all the while, He is *ſounding*, the *Myſtery* ſhould be in *Finiſhing*, till *Finiſh'd in the Kingdom* in Glory.

It follows then from the firſt *Oath*, that the *Time*, *Times*, and *Half a Time*, and the *ſcattering* the *Holy People* muſt be together; and that all that *Time*, *Finiſhing the wonders* ſhould have no place; But then it requires alſo, that the *Times* and *Half*, and the *ſcattering* ſhould end together; and that at the very end of the *ſcattering*, or in the *Finiſhing* of that, the *wonders* ſhould be in *Finiſhing* alſo, and come on immediatly in thoſe Forenam'd *Seventy five years* to be *Finiſh'd*.

From the latter *Oath* it follows; That there muſt be a Point of Time, when it might be ſworn, *Time ſhould be no more*; So a point of Time, wherein in the Senſe, It was *Sworn*, It might be actually ſaid, *Time is no more*; That that Time muſt be a Time of *Finiſhing*; and that it muſt be, as ſoon, as ever the *Days* of the *Seventh Angels ſounding Begin*.

From both theſe *Oaths* in Agreement it follows; that whenever the *Seventh Trumpet* begins to *Finiſh*, the *Times*, and *Half*, and the *ſcattering* the *Power* of the *Holy People* muſt be at an end; For during thoſe, there could be no *Finiſhing*; But by the *Firſt Oath*, when they end, there muſt be *Finiſhing*, and by the latter *Oath*, there muſt be no more ſuch *Times* of *ſcattering*, but the *Seventh Trumpet* muſt *Finiſh*; Accordingly we find the *Holy Peoples ſcattering* to ceaſe by the *Witneſſes Riſing*, and *Aſcending*; and the *Church* Conſequentially *Coming out of the Wilderneſs*, juſt before the *Seventh Trumpet ſounds*, and proceeds to *Finiſh* by the *Voices*, and the *Vials*; wherein the Harmony of *Propheſies* is Admirable; Then therefore muſt be the end of *Times*, and a *Half*.

Rev. 11. 11. 14.

Now from All this that cannot be denied, It is ſo expreſs in *Prophecy*; One muſt needs be very prone to think, there could be no Time, wherein it could be *Sworn*, *Time ſhall be*

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no more, but at the very end of *Times* and *Half*; when really and Actually, *Time* of thoſe ſorts of *Times* and *Half* ſhall *be no more.*

And here give leave to Interpoſe a Caution againſt the Suppoſing, as ſome pious minds in Contemplation of *Eternity* may be apt to do, that the meaning of the *Oath* is; There ſhall be no more *Time* at all, but *Eternity* ſhall enſue. Now though the Meditation hereupon may be High, Holy, Spiritual, and Heavenly, and certainly ſhall be True in its Time; Yet it is certain by the compare of the *Oaths*, the Rule of Interpretation; The *Oath* Intends Time of ſuch a kind, as the *Time*, *Times*, and *Half* were; ſhall *be no more.*

And whereas it may be very well thought, there could no ſuch *Oath*, as this, have place; Till thoſe *Times* and *Half*, are actually Run out; and that therefore the *Viſion*, and *Oath* ſo cloſely joyn'd muſt take their place at that Time; Yet by the three Notes of *Eſtoppage* of *Finiſhing*, we are aſſur'd; Both the *Oath* and the *Viſion* find their place of Entry before.

1. For the *Sealing* the *Thunders* of ſo great ſervice to *Finiſhing*, muſt be moſt contrary to *Finiſhing*, which yet is commanded in the *Viſion*; *Finiſhing* therefore could not be at the ſame Time with the *Viſion*; and therefore *It* not at the *Half Time* ended, when *Finiſhing* muſt be.

2. The *Book eaten* and *bitter in the Belly* is moſt contrary to *Finiſhing*; For elſe the *Book* had been as *ſweet to the Belly*, as in the *Mouth*, as was before Explain'd: But that alſo the *Viſion* commands, and therefore is not at the *Half Time* ended to have its place, but before.

3. *Prophecying again* is moſt contrary to *Finiſhing*; For as to *Prophecy* of *the ſufferings of Chriſt*, after he had ſaid, *It is Finiſh'd*, had been to deny Him the *Redeemer*; So contradictory would it be to his *Kingdom*, to *Prophecy* of it, when it is *Come*; But the *Viſion* at the ſame Time with the *Oath* Commiſſionates *John* to *Prophecy again*: Therefore it muſt be before *Finiſhing* had place, therefore before the *Seventh Trumpet*, therefore before the *Times*, and *Half Time* ended.

The *Viſion and Oath* muſt have place therefore within ſome part of *Half Time*, elſe it could not have been *ſworn*; *Time ſhall be no more*, without overthrowing the *former Oath*, that ſuch *Times* and *Half* ſhould be; It muſt be in the very be-

ginning of *Half Time*, elſe the Notes of *Eſtoppage* ſo eſſential to the *Viſion* could not have had Time to be decently Born.

It muſt therefore in the very Beginning of *Half Time*, even as ſoon as ever there was ſuch a diminution of *Half Time*, as that any of the Atoms, or ſands of it were Run out, and that it was no longer an entire *Canton* of *Time* according to the *Oath* of *Time*, *Times*, *Half Time*; (For *Half Time*, though it be but *Half Time*, is as entire a *Canton of Time* according to the *Oath*, as any of the reſt) As ſoon as ever *Half Time* was broken, that it was no longer *Half Time* it gave place, and yielded to this *Oath* of *Chriſt*, *Time ſhall be no more*; As ſoon as ever It was not a due juſt *Half Time*, this *Oath of Chriſt* entred; There ſhall never to *Eternity* any morebe ſuch a *Half Time*, much leſs *Time*, or *Times*.

Chriſt took the very firſt Advantage, as ſoon as *Half Time* had loſt it ſelf, and *ſwore*; Now *Time*, *viz.* any *Canton of Time*, not *Time*, nor *Times*, nay, not ſo much as *Half Time* ſhall be any more for ever.

It is true, This was Implyed in the *firſt Oath*, as hath been ſhewn: But here it is not only ſeconded, but made more open; and it is true alſo, this *Viſion* and ſo the *Oath* was Repreſented to *John* long before, either *Times*, or *Half Time* entred, even when this *Prophecy* was given; But it was but in *Viſion* and not ſuppos'd to be, till the *Viſion* and *Oath* took place together; As we well know according to the Nature of *Viſion*, which Repreſents things as in being, and yet not to be, till their *Appointed Time*; So this *Viſion*, and *Oath* of Chriſt are given, as if they were then, and yet not to be, till their juſt ſeaſon.

As ſoon therefore, as one Minute of *Half Time* was gone, It is according to the Law of *Viſion* to be ſuppos'd; *Chriſt ſwore*, and not till then; For when one Minute of *Half Time* was gone, it was broken immediately; It could not then be, ſo much as *Half Time* any more for ever; For though Leave was given to it to run out its laſt duſt, e're the Time of *Finiſhing* ſhall enter; Yet as ſoon as ever the firſt duſt of it was ſpent, it Abated of, it departed from it ſelf, and ever after every minute it ſpends, it is ſtill leſs, and leſs *Half Time*, till it is no *Time* at all in any ſenſe.

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But as ſoon, as ever the Web of *Half Time* had but an Edg, a Border, a Selvage of it clipp'd, or rather worn off by running out; It was no longer the *Half Time* of *Prophecy* as a day is not a day, when any the ſmalleſt particle of the Twenty Four Hours is to be defalk'd, as ſpent, when the firſt Minute is ſpent; For *Prophecy* is exact to a Grain, a Scruple, a Minute, a Second, every Fraction of a Second, even as *Aſtronomy* would be: And as ſoon as ever the firſt, the leaſt *Ramentum* or ſhaving of *Half Time* was taken off, the *Oath* of *Chriſt* Interpos'd; There ſhall never be *Time any more* according to thoſe diſtributions of *Time*, *Times*, or the laſt, and leaſt part, *Half Time*.

It is therefore moſt demonſtrative, this *Oath* according to the *Oath* of *Time*, *Times*, and *Half Time* could be no ſooner, then the morning of *Half Time*: It could not be ſo much as a minute before it; For then the *Half Time* had been entire, and if ſo, it had been *Time* according to the Senſe of *Prophecy*, and then one of the *Oaths* muſt have fail'd; For either the *Half Time* had been cut off by the laſt *Oath*, and no *Half Time* had enſued, contrary to the *Former Oath*; or it had ſtood according to the *Former Oath*, and the latter *Oath* had effected nothing but fallen to the Ground by *Half Time*, which in the ſenſe of *Prophecy* is *Time*, coming in its order, notwithſtanding this laſt *Oath*; But either of theſe Suppoſals is impoſſible, for if *Heaven* and *Earth* ſhall paſs, but not a *Jot* of the *words* of Chriſt ſhall *paſs*; How much leſs of his *Oath*, it being the Greater and more Immutable of thoſe *Two things*, wherein *It is impoſſible for him to lye*.

But when *Half Time* by ſpending any, the leaſt part of it ſelf was degraded, diſmounted from being *Half Time*; Then there was not any of thoſe *Cantons* of *Time* left, that could in the Ballance of the former *Oath* be call'd *Time*, but only a Remainder of *Half Time* already entred, and ſome part ſpent of it; Chriſt might then well *Swear*, there ſhall never now be *Time* any *more*; not ſo much a *Canton of Time*, as *Half Time* was, and yet this *Oath* might very well alſo Reſerve to *Half Time* the Allowance to run out it ſelf; As on the very dawn of the laſt day of a mans Life, It may be truly ſaid to him; He ſhall never have a day more, tho' he live to the very laſt minute of that day already entred.

ginning of *Half Time*, elſe the Notes of *Eſtoppage* ſo eſſential to the *Viſion* could not have had Time to be decently Born.

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As ſoon therefore, as one Minute of *Half Time* was gone, It is according to the Law of *Viſion* to be ſuppos'd; *Chriſt ſwore*, and not till then; For when one Minute of *Half Time* was gone, it was broken immediately; It could not then be, ſo much as *Half Time* any more for ever; For though Leave was given to it to run out its laſt duſt, e're the Time of *Finiſhing* ſhall enter; Yet as ſoon as ever the firſt duſt of it was ſpent, it Abated of, it departed from it ſelf, and ever after every minute it ſpends, it is ſtill leſs, and leſs *Half Time*, till it is no *Time* at all in any ſenſe.

But

But as ſoon, as ever the Web of *Half Time* had but an Edg, a Border, a Selvage of it clipp'd, or rather worn off by running out; It was no longer the *Half Time* of *Prophecy* as a day is not a day, when any the ſmalleſt particle of the Twenty Four Hours is to be defalk'd, as ſpent, when the firſt Minute is ſpent; For *Prophecy* is exact to a Grain, a Scruple, a Minute, a Second, every Fraction of a Second, even as *Aſtronomy* would be: And as ſoon as ever the firſt, the leaſt *Ramentum* or ſhaving of *Half Time* was taken off, the *Oath* of *Chriſt* Interpos'd; There ſhall never be *Time any more* according to thoſe diſtributions of *Time*, *Times*, or the laſt, and leaſt part, *Half Time*.

It is therefore moſt demonſtrative, this *Oath* according to the *Oath* of *Time*, *Times*, and *Half Time* could be no ſooner, then the morning of *Half Time*: It could not be ſo much as a minute before it; For then the *Half Time* had been entire, and if ſo, it had been *Time* according to the Senſe of *Prophecy*, and then one of the *Oaths* muſt have fail'd; For either the *Half Time* had been cut off by the laſt *Oath*, and no *Half Time* had enſued, contrary to the *Former Oath*; or it had ſtood according to the *Former Oath*, and the latter *Oath* had effected nothing but fallen to the Ground by *Half Time*, which in the ſenſe of *Prophecy* is *Time*, coming in its order, notwithſtanding this laſt *Oath*; But either of theſe Suppoſals is impoſſible, for if *Heaven* and *Earth* ſhall paſs, but not a *Jot* of the *words* of Chriſt ſhall *paſs*; How much leſs of his *Oath*, it being the Greater and more Immutable of thoſe *Two things*, wherein *It is impoſſible for him to lye*.

But when *Half Time* by ſpending any, the leaſt part of it ſelf was degraded, diſmounted from being *Half Time*; Then there was not any of thoſe *Cantons* of *Time* left, that could in the Ballance of the former *Oath* be call'd *Time*, but only a Remainder of *Half Time* already entred, and ſome part ſpent of it; Chriſt might then well *Swear*, there ſhall never now be *Time* any *more*; not ſo much a *Canton of Time*, as *Half Time* was, and yet this *Oath* might very well alſo Reſerve to *Half Time* the Allowance to run out it ſelf; As on the very dawn of the laſt day of a mans Life, It may be truly ſaid to him; He ſhall never have a day more, tho' he live to the very laſt minute of that day already entred.

At the very possibility therefore, it could be done with Justice to the former *Oath*, Christ zealous of his *Kingdom* Foreclos'd all Future Time for delay; He entred his Caution, his Protestation against any more *Time*, or so much as *Half Time*; Here then may this *Oath* take place, not before some of *Half Time* expended for his former *Oaths* sake; but as soon as any of it was expended, that it was not Time according to any, the least *Canton of Time* in that *Oath*, for his *Kingdoms sake*, he *Swore*, *Time shall be no more.*

As He settled *Time*, *Times*, *Half a Time* with an *Oath* according to his *Fathers Counsel* concerning the delay of his *Kingdom*; so according to the same *Counsel* He *Jealous* for his *Kingdom* fix'd an Immovable Barr against any more *Time*, *Times*, or so much as *Half Time* with an *Oath* also.

Affirm. 2. Having thus far established my first Affirmation concerning this *Type* of *Time*, *viz.* That there is a definite Time, when this *Vision*, and *Oath* are to take place, and that It is at *Half Time* so entred, as to be the entire *Time* of *Half Time* no longer; And that this *Half Time* is to end together with the *Types* of this *Vision* for *Estoppage* of the *Kingdom*, when the *Seventh Angel* shall, but *Begin* to *sound*; I come now to the second Affirmation; That this Time is such, as must necessarily according to this *Vision* compar'd with the whole *Prophecy*, be the Time of the *Reformation*, and that It can be no other Time.

To Argue this, I will only Remember the proof, I have already given, that this *Vision* is the *Vision* of the *Reformation*; But because I would further promote from this *Type* the Arguments already given, that this *Vision* is the *Vision* of the of the *Reformation*, I will not Insist upon what I have done, but go on to prove further; That as this *Oath* hath been even Demonstrated according to this *Prophecy*, to have been at the *Half Time*, and that it could be at no Point else; So I shall now Argue, that the *Reformation* could be at no other Point of Time, but of *Half Time* begun; and therefore also that this *Vision* must needs be the *Vision* of the *Reformation.*

And the Argument is this: The *Little Horn*, who is also call'd *the Beast* in *Daniel*, even as in this *Prophecy*, had assur'd to him *Time*, and *Times*, and *Half a Time*, which are in this *Prophecy*, cap. 13. Expounded into *Forty two Months*; and he was to Rise to a *Kingdom* by degrees; And when He should

ſhould *Aſcend from the Bottomleſs Pit*, and attain his *Number 666.* It was *given to him*, that he ſhould have *Times*, and *Laws* in his *Hand*, or an *Univerſal Monarchy*; or as in this *Prophecy*, *Power* was *given to him* over all *Kindreds*, *Tongues*, and *Nations*; and that becauſe of his *Kingdom*, either as prepar'd for by the *Gentiles*, or erected from its Infant ſtate, or come to its height, the *Witneſſes* ſhould *put on Sackcloth* for 1260 *Days*; and by Conſequence the *Church* ſhould be in the *Wilderneſs*, or in a loſt hidden or *Scatter'd* State; and that in ſome *Deep* part of this *Time*, the *Witneſſes* ſhould be *war'd with*, *overcome* and *kill'd* by Him; and thereby the *Church* hid ſo cloſe, that the *Serpent* knew not how to find it.

It Becomes therefore a Great doubt, how there ſhould be ſuch an Appearance of the *Kingdom of Chriſt*, ſuch a Comming of ſome part of the *witneſſes*, as it were out of *Sackcloath*, and ſome parts of the *Church*, as it ſeems, out of the *Wilderneſs* into ſo *Viſible* a State, as in the *Reformation*; and thereby a Retrenchment of the *Kingdom* of the *Beaſt* by ſo many of *Tongues*, *Kindreds*, and *Nations*, Refuſing to ſerve Him any Longer: and that too within *Half Time* and before the *Seventh Trumpet* for *Finiſhing*.

One muſt be here again very Enclin'd to deem, that as in the former Caſe, we might be Ready to Think It could not be *Sworn*, *Time ſhall be no more*, till *Half Time* was Run out; So that this Change of Things could neither be till then: Each of them ſeems a like, hardly Reconcileable with *Propheſie*; which yet yeilds ſuch a Reſemblance of the *Oath* with the *Reformation* in this matter, that may make us Apt to Believe, They are Cloſely Related in point of Time, and Both one and the ſame way, to be Reconcil'd to that Seemingly Encountring *Prophecy*.

The *wiſdom* of the *Lord God of the Holy Prophets* is therefore to be obſerv'd by the *Minds*, that *Have Wiſdom*. For the ſpace Allow'd to the *Beaſts Kingdom*, and to the *Sufferings* of his *Church*, and of his *Witneſſes* under it, hath not Fortuitouſly, by Accident, or on any ſmall Reaſon been deſtributed into Three *Cantons*, *viz. Time*, *Times*, or *Two Times* ſo Combin'd, as to be Two in *One*, or One in Two, in regard of Uniformneſs; and into *Half Time*.

But upon this Great Reaſon they are ſo diſtributed; Becauſe It was Fore-determin'd, and ſo alſo Fore-ſeen, and ſo

alſo

alſo Fore-told, that the *Beaſt* would be almoſt the whole Firſt *Time* Climbing up to his *Kingdom*; And this muſt needs be a different State from his ſupreme Regnancy. For Firſt He hath *Gentiles*, who were to be his People, preſſing into the *Empire* and ſo into the *outer Court* at 437. Then He Riſes out of the *Sea* at his Succeſſion at 475. or 476. But He was a Long Time Obſcure, Un-Notable; Then He Riſes out of the *Bottemleſs Pit*, by the name of *Univerſal Biſhop*, *Supreme Paſtor* at 606; then He Attains his *Number* at 725. Then He *makes War*, *Overcomes*, *Kills* by that *Council of Nice* 787. within Ten Years of the End of his Firſt *Time*.

From thence as a Grown Eſtabliſh'd Prince, His *Kingdom* is Equal, and alike in the main, however Spreading and Encroaching during the *Two Times*.

At the *Half Time* There is a Retrenchment of his *Kingdom* by the *Reformation* both as to the Univerſality, and uncontroleableneſs of his *Kingdom*, as we ſhall ſee, Beginning 1517.

And thus It is Proportionably in the *Sufferings* of the *Witneſſes*, the *Seed* of the *Woman* the *Church*, and by neceſſary Conſequence upon her ſelf; Theſe are Greater or Leſs according to the *Beaſts Tyrany*; Firſt, The *Witneſſes* Bear a *Teſtimony in Sackloth*; Then they *Finiſh their Teſtimony*; Then they are *Overcome*, *Kill'd*, *Lye Dead*, till a part mov'd to a *Riſing*; according to which the *Church* was more or Leſs out of Sight in the *Wilderneſs*.

Now to Convey us into all this variety, There is firſt the diſtribution of the Twice 1260. days, and twice *Forty two Months* into *Time*, *Times*, *Half a Time*, that the Changes, which the Intire Uniformneſs of the *Months* and *Days* could not Repreſent; the *Time*, *Times*, and *Half Time*, as in a General view might Give us: A Stupendious Contrivance of *Prophecy*.

But Leaſt this might not Enough Inform us; By a Cloſe obſervation of the words choſen in the *Originals*, *Hebrew* and *Greek*, There is a Significancy of Time with Opportunity or *Seaſons*, and *Indicted Appointed Times*; A Contrivance yet more Stupendious.

But behold ſtill the further *Manifold Wiſdom of Prophecy*, Leaſt we might Think, All and the whole of *Time*, and *Times*, and *Half Time*, was *Seaſon* or *Deep Time*, Theſe *Times*, or *Seaſons*, and *Half* are, as I may ſay, put into the Habit, and dreſs

dreſs of *Three days*, and a *Half*, and into ſo Cloſe an Imitation of, and Alluſion to our *Lords Three days* in the *Grave*, that we may not miſs to Take notice, that there was a Great difference between the *Firſt* and the *Laſt Part* of the *Firſt* of thoſe *Three days*; That the *Second day* was a like; and that the Precedent part untill the very *morning* of the *Third day*, while It was yet *dark*, and all the Reſt of that *Third day* Exceedingly Differ'd from one another; So Differ'd the *Firſt* and the *Laſt* part of the *Firſt Time*, or *day* of the *Witneſſes* and of the *Church*; The *Two days* or *Times* were much alike; But then very different were the very Entrance of the *Laſt Half Time*, and the Following Part of it till the End, in regard of ſome of the *Churches*, and *Witneſſes* by the *Reformation*: Oh the *Heigth*, and the *Depth* of this *Prophetick Wiſdom*!

Now whoever miſſes this *Key of Prophecy*, and eſpecially that of our *Lords Time of Death*, Leading us to make a diſtinction betwixt χρόνος the General word for *Time*; and καιρος the Cloſe word for *Oppertunity*, Can never underſtand *Apocalyptical Time*, nor Find, how the *Apoſtacy* Should Begin ſo Early as 437. by the *Gentiles Entring* the *Outward Court*; the ſucceſſion ſo Early as 475. and yet the *Beaſt* Gain'd not the Aſcendent till 606. From thence indeed he proceed-amain to have have his *Image worſhipp'd* at his *Number* as it were in words at length, *viz.* from 725 downwards till 787. Nor without this *Key* can the *Reformation* at 1517 be reconcil'd to *Prophecy*, that Aſſigns an *Univerſal Monarchy*, and the *Saints* and *Church* to be *Scatter'd*, to the *Papacy* for Forty two *Months* when loe ſo many *Proteſtant Princes*, *States*, and perſons have turn'd themſelves from him ſo much ſooner; and ſo many *Witneſſes* and *Churches* have *withſtood* the pretended Succeſſor of *Peter* to the *Face*; and he knows not, however enrag'd he be, how to help it, while they are patroniz'd, by powers out of his reach ſo to do.

It is therefore far from the Extravagancy, the *Reverend* and *Learned* Dr. *Creſſener* charges, thus to Interpret *Three days*, and a *Half*, to ſignifie *Three Times*, and a *Half*.

It is True 1260 *Days* in the ſame *Viſion*, and ſo near, ſignifie no more Time, then thoſe *Three days* and a *Half*; But when the Fundamental Reaſon of things neceſſitates us to ſeek another *Key* for them, then according to the ordinary *Cyphar* of a *Day* for a *Year*, (which fully ſerves the purpoſe of the 1260.

but

but can no way serve the *Three days and a Half*,) we are justified in so doing; For neither would the *Beast* lose so much Time of his Forty two *Months* as to stay till the last *Three Years*, and *Half* to *Kill*, and expose the *Witnesses dead*; nor would that Time possibly serve, as is fully discours'd in the *Vision of the Witnesses*.

And to what I have there said, I here super-add, if as we ought, we fetch the *Three Times*, and a *Half* of the *Church* in the *Wilderness* out of c. 12. 14. and match them with the *Three days*, and a *Half* of the *Witnesses lying dead*, and in open
c. 11. 9. view; The Variation is very easie and even with Reference to our *Lords three days*, even graceful; For there ought to be a Correspondence in each point of Time in *Time* at *large*, and in *deep season* or Intimate *Opportunity* betwixt the *Witnesses*, and the *Church*, both on the *Witnesses*, and the *Churches* part; as in the 1260 *days*, so in the *Witnesses three days*, and *Half*, which there would not be, if the *Three days*, and *Half* are not the same with *Three Times* and a *Half*; But if they are so taken, the Correspondence is Illustrious on both sides. For *Day*, we know throughout *Scripture*, Applys it self to all portions of Time.

Indeed if we go about to match the *Three days*, and *Half* with the *Twelve hundred Sixty dayes*, as we ought not, (because though the word *days* is the same, and the space the same, yet the Scheme of Time design'd is vastly distant) the variation of so great and so small a number of *days*, while yet the same space is Intended is very Rough, Harsh, and even Intollerable.

But thus explain'd, as I have set out before every eye, the whole plot of Time Allowed to the *Beastian Kingdom* is understood by it; For to the utmost stretch of *Times* and *Half* at large, or 1260 *days*; The *Beast* is to have a *Tyranny* over the *Power* of the *holy People*, either preparing, or rising; or Remaining after Retrenchment; or else in full *Supremacy*. But for the deep and Intimate part, or *deep Season* of *Times*, and *Halfs* he must have a full, and Absolute *Autonomy*, or *Supremacy* to *do after his own will*.

And of this there seems to me to be an Eye, *Dan.* 12. 7. (There shall be *Times*, and *Half* for *Dispersion*; and when he shall have *Accomplish'd* to *Disperse* so. or *Scatter*;) As if there would be a *deep Time* of *dispersion*, Answering the deep of *Times*

Times and *Half*, and then an exhausting, a drawing down to the very dreggs that *dispersion*, as in the last part of *Time* at large; at the end of which would ensue the *seventh Trumpet* for *Finishing*.

And this perfectly agrees to the *Vision*, we are upon, for Jesus Christ *zealous* of his *Kingdom* and of all the Appearances of it, according to his *Fathers Counsel*, and according to his *own Oath in Daniel*, knowing that the *deep Time*, the Time of the Absolute *Supremacy* of the *Beast* was expir'd; even as soon as ever the *Little Horn*, or *Antichrist* had had any part of the ἥμισυ καιρὸς of the *Half season*, and so that *Antichristian Kingdom* might be Retrench'd by a party Appearance of his own *Kingdom*; He looses no Time, but makes his Claim; This is Represented in this *Vision* by all the forenam'd *Types* of the *Kingdom*, His *comming down* from *Heaven*, His *Face*, as the *Sun*, &c. *Roaring as a Lyon*, Commanding the Attendance of *Seven Thunders*, the *Book* of his *Kingdom*, as the great *Pattent* of it *open in his Hand*: And at the same Time with his *Right Hand Lifted up to Heaven* he *sware*, χρόνος, or *Time at large* shall be no more: much less *Intimate Time*.

Now the *Twelve hundred Sixty days* contain'd *Times*, and *Half Time*, both as *Time* at large, and as strict *Time*, and opportunity; At the Time of this *Vision*, Deep, and Intimate *Time* in the 1260 *days* was so near spent, that the *Kingdom* of Christ Appears in the Foremention'd *Types*, together with that *Oath*, *Time shall be no more*; Hereon follows by the *German Protestation*, about Ten yeaars after a Famous Retrenchment of the *Beasts Kingdom*.

But in Regard of the most exact Justice of Christ to the *Times*, and *Half Time* at large, determin'd by his *Father*, and *sworn* by himself, as it hath been shown; The *Oath* Included a Reserve for *Half Time* at large, to run out it self; So here are those Notes of *Estoppage* set to the *Kingdom of Christ*, that as the *Resurrection* of Christ was not known except to *Chosen Witnesses*, till after his *Ascension*; so his *Kingdom* should not Appear in its Succession, nor *Finishing* begin, till the very last of *Time* at large, or the very last of *Half Time*, and of the 1260 *days* was also expir'd; when his *Witnesses* shall *Ascend* and the *Mystery* shall be so far *Finish'd*, that his *Kingdom* shall be in its succession, and effectively *Finishing* all to the *Glory* of his *Appearance*.

And thus I hope it will be clear, and evident to the *Minds*, that have *Wisdom*, that there is in this *Vision* a Manifestation both of the *Appearance*, and of the *Estoppage* of the *Kingdom* of *Christ* in the *Reformation*, according to the *Oath* of *Christ*, and according to undoubted experiment.

And thus Christ took the opportunity before this, at the *opening* of the *Sixth* and *Seventh Seals*, to make the *Appearance* of his *Kingdom* in the *Christian Empire* of *Constantine* and his Successors; Although he knew there were the *Twelve Hundred Sixty days* to come, as an *Estoppage* of his *Kingdom*; and that in the first of them, the Remainder of that very *Christian Kingdom* would be *Antichristianiz'd*; which *Antichristianism* was to be, and hath been a long, and a most Pressing *Estoppage* of his *Kingdom:* And yet to this he yielded, according as hath been said, to his *Fathers Counsel*, and his own *Oath in Daniel*; so that he gave the *Appearance of his Kingdom* in those Illustrious *Types* of the *Manly Birth*, *Jesus Christ*, *Caught up not only to Heaven*, but to the very *Throne of God*; And so that he Retains the *Imperial Name*, however undermin'd by *Antichrist* to this day; The *Dragon*, or *Sathan* in the *Pagan Empire* was so *cast out of Heaven*, that his *place is found there no more*; the *Paganism* being either *Antichristianiz'd*, which carries the name of Christ under it; or *Mahometiz'd*, which is, as hath been said an *Antichristianism* rather to *Antichrist* then to Christ, a Mock-state Intruding as a Judgment, and as a *Paraselene dureing the Beasts Moons.* There was therefore so Great a Doxology; The *Kingdom of our God is come*, &c. Yet together with these Notes of the *Kingdom* were given also the Notes of *Estoppage* in the 144000 Immediately *Seal'd*, in the *Churches Flight* into the *Wilderness*; All which just there *Hunt* or tread in the very *Footsteps* of the *Types* of the *Lords Annointed* in the *Christian Empire*; From all which it appears, It is the manner of this *Prophecy* to omit no just season of shewing the *Kingdom of Christ*; but till the *Finishing*, to give together with the *Types* of the *Kingdom* the *Types* of *Estoppage*, and so here in the *Reformation.*

And thus the Second Affirmation being Established, I come to the Third.

Affirm. 3. The Time of the *Vision*, and of the *Oath* thus demonstrated must determine the Time, when the *Reformation* shall be no Longer in so Low a State, or indeed, when the

the *Reformation* It ſelf ſhall be *Reform'd* by the Action of the *Seventh Trumpet*, Haſtning All Things to the *Finiſhing* the *Miſtery*, or to the *Appearance* of the *Kingdom of Chriſt in Glory*; For at the *Seventh Trumpet*, the *Kingdom of Chriſt* ſhall be in its Succeſſion, but not Immediately *Appear in Glory*.

And this Follows with Eaſe, and of it ſelf; For if, as hath been prov'd, the very *Dawn* of the *Reformation* be the Dawn alſo of *Half Time*, and of this *Viſion* and *Oath* Taking Place; ſeeing we know the *Reformation* ſo dawn'd at 1517. in *Luther*, we eaſily Compute the Juſt diſtribution of the 1260 *days* into *Time* 360 years; *Two Times* 720 years; and *Half Time* 180 years. So the preſent State of Things Beginning at 1517. and having an *hundred Eighty years* for their Race; They muſt needs End at at 1697; when the *Reformation* ſhall be under a *Reformation*, and the *Seventh Trumpet* ſucceed to *Finiſh the Miſtery* into the *Kingdom of Chriſt Appearing in Glory*; In the mean time Things are to be under *Eſtoppage*, and delay.

There Remains nothing upon this part of the Diſcourſe in my Thoughts, but to Remove, what may ſeem a Great objection to this Adjuſtment of the *Oath of Chriſt*, this *Viſion*, the *Reformation*, and *Half Time* one to Another. And that is; That immediately after the *Commiſſion* Renew'd to *John* to *Prophecy again*; the whole, and Entire *Viſion* of the *Witneſſes* and of the 1260 days from their puting on *Sackcloth* to their *Riſing*, *Aſcenſion*, and the Great Conſequence, or Concurrents of them are Given together, *Chap.* 11. So the *Reformation* ſhall have a *Viſion*, and in its Juſt place; And It is unreaſonable to Give it any other *Viſion*, or ſo Antedated to the Proper *Order*, and place of it as in the *Viſion of the Witneſſes* to which It properly Belongs; whereas the Relation of the *Reformation* to the *Mahometan* Seizure of *Conſtantinople* is in an Undue Order of Time, and therefore not the Real Order of the *Viſion*.

Anſ. To this objection I will advance a very Breif Anwer in theſe Six particulars.

1. By way of Conceſſion, or Allowance, that the *Reformation* muſt be ſuppos'd to have vertually a place in the *Viſion* of the *Witneſſes*, and by this *Viſon* we know where it muſt be; Even as ſoon, as ever the *Deep Time* of the 1260 days, that is, at the Dawn, or Morning of the *Half day*; For then the *Witneſſes* and *Churches* of the *Reformation* Gave a *Dawn*,

and a Pre-Appearance, and a pledge of the Full *Riſing* of the *Witneſſes*, and of the whole *Chriſtian Church* coming out of the *Wilderneſs*, by their open Avowed *Teſtimony*, and *Proteſtancy*.

2. This notwithſtanding, So Great an Appearance of the *Kingdom of Chriſt*, as was at the *Reformation*, Requir'd ſuch a particular *Viſion* of it, as in this *Chapter*, to which nothing Elſe Anſwers in Time, or order in *Hiſtory*; Nor is that neceſſarily ſuppos'd place, the *Reformation* hath in the *Viſion* of the *Witneſſes*, Clear, Illuſtious Enough for the *Reformation*, as hath already been urg'd on all ſides of this matter.

3. This *Viſion of the Reformation* hath not only a Juſt purſuance in order, and Time to the ſeizure of the *Antichriſtian Eaſtern Empire* by *Mahomet*, but a ſtricter and nearer one to the *Impenitency*, being the Beginning, and a pledge of thoſe *Specific Judgments* of the *Seventh* Trumpet for the utter deſtruction of the *Antichriſtian Kingdom*; *viz* by the Appearance of Chriſt Himſelf; according to 2 Theſſ. 2. for which the *Mahometan Woes* were too Forreign, and Aloof; And ſo the occaſion Taken is that *Impenitency* of the *Weſtern*, more *Antichriſtian Empire*, notwithſtanding that ſo dreadful *Woe*, upon which a *Kingdom of Chriſt*, ſpecific for deſtroying that *Antichriſtian Kingdom* and *Mahometan Tyranny*, the mock of it together, is in its Pre-Appearance Diſplay'd in this *Viſion*; Thus as Chriſt ſays Concerning that very *Church of Thyatyra*, in which the *Reformation* firſt Appear'd; I *Gave* to the *Spiritual Jezebel ſpace to Repent*, and ſhe *Repented not*; So ſhe is to be *Caſt into the Bed of Flames*, into which the *Vials* ſhall bring that *Roman Apoſtate Church*, of which the *Reformation is the Pledge*.

4. It is very natural to *Hiſtory*, (beſides the ſecrecy of *Prophecy*) to Give the Relation of an Illuſtrious Event in its juſt Place, and order; and then to give the whole Family, as it were, and Pedegree, and full *Hiſtory* of that Event together, Leaving out in that Fuller Relation, what had been firſt Given of it; This *Prophecy* Gives the *Viſion* of the *Reformation*, juſt in the due order, the Time, and Place; and Gives the *Viſion of the Witneſſes*, which Comprehends the *Reformation* indeed in the latter part, and yet Leaves out any one Open Mention of the *Reformation* there, becauſe, It was Given before.

5. The *Viſion* of the *Witneſſes* Touches the *Viſion* of the *Reformation* in the juſt proper, preciſe, and as it were *Indiviſible*

ſible Point of the Command to *John* to *Prophecy again* before *People*, *Tongues*, and *Kings*.

For the *Viſion* of the *Witneſſes* Giving a *Prophecy* of 1260 days *Prophecy* in *Sackcloth* before *People*, *Tongues*, and *Nations*, (For before whom, They Lay Dead, They alſo *Propheey*) which Courſe of *Sackcloth Prophecy* Seeming to be Interupted by the *Reformation*, and by the *Kingdom of Chriſt* Appearing, as in a pledge of it; *John* Suſtaining the perſon of the *Witneſſes* in *Prophetick Type* is made to Know; The Time of *Sackcloth Prophecy* by a Great part of the *Witneſſes* was not paſt, but muſt upon that ſeeming Interruption (as in *Viſion* only) Begin again, till the 1260 *days* quite Ended. Thus theſe Two *Viſions* are Fitly Joynted one into Another at a juſt Point.

6. This *Viſion* of the *Reformation*, and of the *Witneſſes* Compar'd together, ſets the whole State of the *Prophetical Time*, with Relation to the *Beaſtian Kingdom*, and to the *Suffering* of the *Holy People*, Right, and Strait; and Keeps it Tight to its Juſt *Epoch*, or Beginning, and to its *Period* or End: which can no way be ſo Eaſily, and manifeſtly Aſſur'd as by this *Viſion*.

For the *Witneſſes* have 1260 *days*, wherein They muſt *Prophecy* in *Sackcloth*; and the *Woman*, or *Church* in the *Wilderneſs*, as ſo united with the *Witneſſes*, muſt needs have 1260 *days* alſo; and the *Gentiles* and the *Beaſt* 42 *Months*, Anſwering together the 1260 *days* as the Cauſe of the *Witneſſes* and of the *Churches Sufferings*: Theſe *days*, and *Months* on the *Beaſts* part and on the *Witnſſees*, and on the *Churches* part are Canton'd into Three *Times*, and a *Half*; and for that Peculiar Reaſon already Given, call'd *Three Days*, and a *Half* on the *Witneſſes* ſole part; but from *Parity* of Reaſon muſt needs be the ſame with *Time*, *Times*, and a *Half* as hath been ſhown.

Who now can Believe with any ſhow of Reaſon, that ſo many, and ſo diſtinct Characters of Time ſhould be Given only to Crucifie ſearch and Inquiry, by that *Spirit*, that hath Commanded us to *Search Scripture*; and that the *Beginning*, and the End of theſe Times can by no certain Teſt of this *Prophecy* be cettainly Known?

I Acknowledge, There are many other ways by which we may be Aſſur'd, as I have elſewere Argued; And it cannot according to Common Computation, from the very Intimations *Prophecy* Gives to *Search*, as High, as *Conſtantine*

but

but be every day expected, The 1260 *days* ſhould End, the *Witneſſes Riſe*, and *Aſcend*, the *Beaſtian Power* and of his *City* Fall, and the *Seventh Trumpet Sound* to *Finiſhing*; Seeing by All Signs we Know; They muſt needs be near their End; and that They are not yet Ended; as by all things elſe, ſo particularly by that, that the *Turkiſh Woe* is not yet Remov'd from *Conſtantinople*, nor from the *Greek Churches*; which is the moſt Loughty *Pirami'd* of *Time*, diſtinguiſhing betwixt the *Sixth*, and the *Seventh Trumpet*, that could be by *Prophecy* Given.

But what is there more plain than what I have now offer'd to *Fix* this whole Time? At no other Time, but *Half Time* Could the *Oath*, or the *Reformation* according to the *Types* of this *Viſion* be; If then the *Reformation* be at the *Half Time*, and the *Half Time* at the *Reformation*; we muſt neceſſarily Know, how far back the *Viſion* of the *Witneſſes* muſt Run with all its Concurrents even to the Year of General Chriſtian Account 437. where alſo the *Firſt Trumpet* Began, and ſo End at 1697. All which cannot be ſo Readily, plainly, and Demonſtratively, and to Full ſatisfaction Known, as by this *Viſion*; So that with Admirable Conduct of the Divine *Prophetick Spirit* was It prefix'd to the *Viſion* of the *Witneſſes*, as Unridling the 42 *Months*, the 1260 days, and the *Three days*, and *Half* in it; and ſo Proportionably the ſame Times, Aſſign'd to the *Church*, as the 42 *Months*; alſo to the *Beaſt*, and withal unlocking the Times of *Daniel* to us: *viz.* the *Times*, and *Half* Twice Given; and the 1290 and the 1335 days at the Time of *Bleſſedneſs*.

I cannot Find any place of doubt in this matter, Except we ſhould Startle at dating the *Reformation*, and *Half Time*, ſo Early as *Luthers* Appearance at 1517. But if we Conſider the undoubtedneſs of the *Reformation* Beginning in that *Cloud*, but as *Big* as a *Mans Hand*, and yet Going on ſo Continuedly; and that the very Earlieſt Time according to our *Lords Reſurrection*, while It was *yet dark*, is to be Taken, for the *Angels Coming down*, in Alluſion *Cloath'd* in *White*, and as it were *Rolling away the Stone* from the *Wineſſes* Dead State, however *Unbury'd*; ſure our doubt muſt be Reſolv'd, though the *Kingdom* of *Chriſt* took ſome Further Time to diſplay its *Appearance*, and when *deep Time* was more Expir'd, as at that *Solemn Proteſtation* of the *German Princes* about Ten years after; where I Think, the End of *deep Time*, as in the Firſt Retrencement of

of the *Beasts Universal Monarchy* is most conspicuously Fix'd; For *Deep Time* might have a place in *Half Time*, after Christ had *sworn*, *Time of either sort* could by the *Oath* be no longer *Time* according to the first *Oath*; that is, entire; For *Deep Time*, as it ought, was almost wholly spent, and *Half Time at large* was so impair'd as to be *Half Time* no longer: as hath been fully set out; and yet each might run out, whatever was left to either; which yet must needs be less then entire *Time* in the sense of that first *Oath*, even less then *Time at large*; much more so of *deep Time*, now almost wholly spent.

I come now to the Fourth Point or General Head of discourse; that is, to consider, and to Argue according to the *Types* of this *Vision*, and according to matter of Fact, what must needs be the True Elevation of the *Reformation*; and wherein it all along ought to have born the *Symbols* of the *Kingdom of Christ* and its appearance, according to such the True Elevation of it; and wherein also on the same Account, It must needs fall below the *Types* of that *Kingdom*, as *Estopp'd*, and Retir'd from its Appearance; and how long it must do so, and when there shall be a *Reformation* of the *Reformation*, and *Protestation* at its full dimensions: Or wehn the *Witnesses Rising*, and *Ascending on Mount Sion* with the *Lamb*, shall give *their Testimony* with his *Fathers Name written on their Foreheads*.

I begin then to Argue, that the *Reformation* according to its True Elevation ought to bear, and did bear the *Types* of the *Kingdom of Christ*.

1. The *Reformation* in its Fundamental Nature was, and is a disowning, and Ab-Renunciation of the power, and usurpation of the *Papacy*, and of the pretended *Catholicness* of the *Church of Rome*.

And even as it was, so it ought to be by some of the *Ten Kings*, and *States*, that had been the defensive *Horns* of the *Beast*, that carried that *Mystical Babylonish Woman* and *Whore*, who made the *Kings drunken* with her *Cup of Fornication*, and so they *gave* their *Kingdom*, and *Power to Him*; But when their Hearts are turn'd to *Hate the Whore*, They *Renounce the Beast* also: And as it ought, so it did and hath come to pass in several States and *Kingdoms*, and particularly in these *Kingdoms*, to which we belong.

Now

Now to make out, that this Ab-renunciation ought to bear the *Types* of the *Kingdom of Christ* making an Appearance, Two things according to *Prophecy* are to be remembred.

1. That this last State of the *Roman Monarchy* was compos'd of *Feet*, and *Toes*, *part of Iron*, *part of Clay*; that is, of the *Ten* Warlike *Kings*; and a *Hierarchy* of *Cardinals*, *Archbishops Bishops*, and the *Spiritual Emperour*, the *Pope* (a *Spirituality* falsly so call'd.) And these Two, the *Iron*, and the *Clay* mingle indeed, but do not *cleave*; There is nothing therefore necessary to dissolve this State, but the dis-union of these Two; or the *Kings hating the Whore*, and so giving no longer the *Kingdom*, and *Power* to the *Beast*, they had *Given*; And this is call'd taking away the *Dominion* of the *Little Horn from Him*, *Dan.* 2. 42. 43. with *Dan.* 7. 26. till it be *Consumed unto the End.* Shewing the thing is done by degrees, first at the *Reformation* in a Beginning; then at the end of the 1260 *days*, when the *Witnesses Rise*, and *Ascend*; and by an utter *Abolition* in the *Glorious Appearance of Jesus Christ.*

2. There can be nothing between this Renunciation of the *Papacy* and its *Hierarchy*, (when it shall be Universal,) and the *Kingdom* of *Christ*; so that whenever the first is, the Last must Immediately Follow, or Enter its Succession: So in *Daniel*, *c.* 2. *c.* 7. So in this *Prorhecy*, *c.* 19. If therefore the Renunciation could have been Universal and entire in the *Ten Kings* together; as by Reason of the *Half Time* Remaining It could not; It had been impossible the *Kingdom* of *Christ* should not have succeeded; Seeing then some of the dominion of the *Little Horn* was *taken away* by those of the *Ten Kings* Resuming their *Power*, who had before given it; There were most duely such *Types* of the *Kingdom of Christ*, as ready Immediately to Appear; *viz.* of a Mighty Angel coming down from Heaven, *&c.* and *Crying* as with the *Roar of a Lyon.*

2. The *Reformation* was a disengaging, and disencumbring of *Christianity* from the *Abominable Idolatries*, hateful *Superstitions*, *Paganish* Ignorance, many practical Impurities of that *Nicolaitanism*, and its *Indulgences*; as also lastly from the Affectation of a sensual, *worldly Grandieur* upon the Account of *Christian Religion*, even to that degree, as to turn it into a great *Fable.*

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The *Reformation* was the Illuminating *Chriſtianity* with its own Luſtre, with its own native Beauties of Truth, Purity of worſhip, Holineſs of Action, Spirituality, and Heavenlineſs; and thereby reſtoring it in ſome degree to it ſelf, after it had been overgrown with *Antichriſtianiſm*, Corruption and *Barbarity*.

Upon this Account *Seven Thunders* in this *Viſion utter'd* their *Voices*; That is, there were mighty Eruptions of Truth, and the ſounds of it Heard a far; There were wonderful Purgations of the *Chriſtian Air* from the black vapour, and *Smoke* of the *Bottomleſs-Pit*, that had darkned it, ever ſince the firſt *Letting it out* by the *Key* of that *Fallen Star*, the *Apoſtate Biſhop of Rome*: Such a *Type* as this of the *Thunders* was in the Grace of God an Honour Condigne to the Lightſome, and purer ſtate, or dawn of his *Kingdom* in the *Proteſtant Churches*.

3. The *Reformation* hath brought forth ſome very Remarkable *Miniſterial unſealings* of the *Book* of the *Kingdom*; of the *Propheſies of Scripture*, eſpecially of the *Prophecy* of *Daniel*, and of the *Revelation*; Among whom I cannot forbear to Name Mr. *Meede*, Dr. *More*, *Mounſieur Jurieu*, Dr. *Burnet* the moſt Worthy Maſter of the *Charter-Houſe*, in that his Admirable late *Theory* of the *New Heavens* and the *New Earth* and of the *Conflagration before it*; and the juſt now appearing Dr. *Creſſener*, beſides many others of deſerved Eſtimation.

And I hope General Report does not deceive as general Expectation, and deſire, that a moſt Judicious, and Learned *Biſhop* is giving further Light to the *Churches* in ſo Grand a Point, as of the *Apocalyptical Prophecy* ſo ſolemnly directed to them.

Upon this Account then in ſubordination to that higher one of the *Kingdom* Advanc'd ſo near its *Appearance*; the *Book* was *Held open* in the *Hand* of the *Angel*; *viz.* that *Book of the Kingdom*, commanded to be *Seal'd*, *Dan.* 12. 4. *Receiv'd ſeal'd* from the *Hand* of Him, that *Sate on the Throne* by the *Lamb*, *Revel.* 5. 7. Gradually *open'd c.* 6. *c.* 7. and now ſhewn *Open* in the *Angels Hand*.

4. The *Reformation* was at the *Half Time* or *Morning* of the *Half day*; There muſt be then in proportion to the *Riſing* of our *Lord* the *Third day*, while It was *yet dark*, ſome motion to the *Riſing* of the *Witneſſes*; as we know hath come to paſs, in

the Protection, and Patronage of ſo many Eminent miniſters of Chriſt; Preachers, and writers under puiſſant Princes, and States; who have ſecured them in the publication of the Goſpel of Jeſus Chriſt with all the diſplays of Eloquence, Free Reaſon, and Admirable Learning in generals; and alſo particularly detecting, and expoſing the Frauds, the Cheats, the Impurities, the Irrationalities, the Unlearnedneſſes, as well as *Antiſcripturiſms* and *Antichriſtianiſms* of the *Roman Apoſtacy*.

And They have not been only Secur'd, but ſet in Honor, and had in Great Veneration, and Eſteem; while their Enemies have even *Beheld* it with *Terror*, though ſo much ſhort of the *Riſing* and *Aſcenſion* of the *Witneſſes* in a *Clou'd*, that ſhall be.

And That there ſhould be ſuch a Beginning of the *Witneſſes Riſing*, The *Three days*, and *Half* doe, as *Types* of it Abſolutely, as I have ſhewn, Require; For it is too poor, and private a deſign for Providence, to Confine ſo Great Events, as the *Death*, *Expoſal*, and *Riſing* of the *Witneſſes* to ſo Stinted a Term, as *Three Years*, and a *Half*, neither more nor Leſs; only for the ſake of Conformity to the Larger ſpaces of 1260 *days* 42 *Months*, and *Three Times* and a *Half*; Each determin'd to a *Ternary*, or *Three* and a *Half*; And It cannot be ſuppos'd without a particular deſignation of *Providence*, ſo vaſt, and ſo narrow ſpaces, as 1260 *Years*, and but *Three Years* and a *Half* ſhould Chime ſo Exactly, not only in the *Threes*, but in the *Halfs* alſo; which would be much below the majeſty, both of *Providence* and of *Prophecy* to take care of; But the *Prophetical* Platform is very Great, if Expounded, as I have juſt now done.

Further, as if there was an Eye of the *Witneſſes* Coming out of their very *Sackcloth*, and that there was an Interruption of that Mournful *Prophecy*, *John* is Commanded to *Prophecy again*.

And thus we have ſeen the *Light*, or *Bright* ſide of the *Pillar*, that hath Conducted us ſo far out of *Spiritual Egypt*; And It calls to mind the Coming of ſome of the *Captivity* from *Ba-*
Zech. 6 9. *bilon* with an offering of *Gold* to the *Houſe of the Lord*, of which *Crowns* of both the *Royalty*, and of the *Prieſthood*, to unite in the Great *Melchiſedeck*, were made, and *ſet on the Head* of *Joſhua*, the *High Prieſt* of that Time; and the *Crowns* were to Remain, as *Memorials* in the *Houſe of the Lord* to thoſe *Offer-*

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ers; though both the *Prieſt-hood*, and the *Royalty* were in a low Condition, until the coming of *Chriſt in the Fleſh*, and his *Aſcention* in the *Spiritual Glory*; and much longer, till the Appearance of both in the *new Jeruſalem*.

Even Thus, The coming of ſome *Reformed Princes*, and *Churches* out of *Myſtical Babilon* was Honour'd with theſe *Types* of the *Kingdom*, that Remain as *Memorials* in the *Temple* of this *Prophecy* to them; though the *Kingdom* it ſelf be not in it ſo much as its *Finiture* for *Glory*, till the *End* of the *Half Time*.

And therefore ſtill In Relation to that *Half Time* we are oblig'd to Conſider the *Dark ſide* of the *Pillar*, whoſe Shade indeed Falls eſpecially upon the *Egyptians*, the Reſolved Votaries of *Antichriſt*; and the *mixed Multitude* of the *Reformation*; and thoſe of the *Synagogue* of *Satan*, who ſay, They are *Jews*, and beſt *Reformed*, but *are not*, but *doe lye*; All which are *Pore-Blind*, and cannot ſee *afar off*, nor look to the *Glory* that is to be *Reveal'd*; which is to them a *Land* that is *very Far off*, out of their Ken, and Belief: But alaſs, Even the *Churches* and Servants of Chriſt are Envelop'd, and Cover'd, and Kept Low; *waiting* for that *Glory*, that is to be *Revealed*, and yet Hidden by the Courſeneſs of the Remaining Time of *Sackcloth*; And they are Themſelves too much in the dark by it, as to their own preſent State, and with regard to the Illuſtriouſneſs of that which is ſo near to Enſue, and of which there are Generally ſo very ſmall Sentiments.

But indeed, If the Thing were to be Conſider'd only in Reaſon; It could not be Suppos'd, that ſo Great a work, as the *Reformation* was; if meaſur'd, and Compar'd with the State of the *Papacy*, and that Thick, and Vaſt Piece of Night before it; ſhould be left ſo Imperfect by *Chriſt Jeſus* the Truly *Chief Biſhop*, and *Shepard* of his *Church*, as alſo the *Prince of the Kings of the Earth*; and more eſpecially, when we duely obſerve the ſtout Reſiſtance, and Vehement Motion, That *Anti-chriſtian Policy* both in the *Beaſt*, or Papacy it ſelf, as alſo by the Remainder of the *Ten Kings* hath made to a ſelf Reſtitution; the Great Effect of an Impenitency, that is Repreſented like that of *Pharoahs*, and which is Rais'd up, *made* to *ſtand up*, as a Rock againſt God; and that maintins to the Laſt an *Antitypy* or *Repercuſſion*, and bold *Reſiſtance* to the very *Plagues* and *Vials* power'd out; and therefore may well be underſtood

to Resist the *Reformation*, as *Jannes* and *Jambres* did *Moses* before the *Plagues* themselves, that Follow'd:

But what Reason then have we to expect, that God will not give over, till he hath *Cast that Beast* and its *Rider* into the *Red Sea* of the *Everlasting Burnings*; and till *Babilon* and the *Papacy* that carries her, sink as a *Stone*, and as *Lead* into the *Lake of Fire*? and till He also bring his Servants of the *Reformation* into that purity, and perfection of it, to sing the *Song of Moses* and *of the Lamb*, and to behold the *Temple of the Tabernacle of Testimony Open'd* in *Heaven*.

But yet in the mean Time, and for that little Remaining space of the 180 *Days*, or *Half Time* and *day*,

It is our Duty to Humble our selves to behold the *Reformation*, as It Bears the *Types* of *the Kingdom* of *Christ* in Retirement, and *Estoppage* according to this *Vision*.

But because, This is a very Nice, and Tender point, and I am most sensible of it; Least I should *Offend* against the *Generation of The Righteous*, while yet I present the truth of things agreeable with the *Divine Oracles*; and with a due Regard to the *Reformation* of the *Reformation* Assur'd to us; I will heedfully; 1. Lay down together, as in a Table the *Types* of the *Kingdom* in *Estoppage*, as they are found in this *Vision*: 2. I will search out for a Correspondent Representation of the *Reformation* in the *Vision* of the *Churches*; haveing first Argued It ought to be so done: 3. I will Endeaver to Argue both according to this *Vision*, and according to the *Vision* of the *Churches*, that the *Kingdom of Christ* is, even in the *Reformation*, under a *Suspension*, till the End of *Half Time*, and the Fuller *Rising* of the *Witnesses*; on which the *Finishing* of the *Seventh Trumpet* shall Immediately press on: And least as I say I should *Offend against*, or *Condemn the Generation* of *Gods Children*, I will be careful to Ballance the Remaining Vertue of each *Type* of the *Kingdom of Christ in Appearance* (which sustains the *Reformation* to be the *Reformation* still; notwithstanding that *Estoppage*) with the *Types* of the *Kingdom of Christ* in *Estoppage*; and this I will Endeavor in the Arguing on each *Type* of *Estoppage*, to doe, that no shade may be without its Light.

1. The *Types* of *Eſtoppage* are.
   1. The *Kingdom Appearing*, yet not in its *Succeſſion*.
   2. The *Thunders Words Seald*.
   3. The *Open Book* Enclos'd in the *Prophets Bowels*, with which is to be Joyn'd.
   4. The Commiſſion to *Prophecy again*.

2. That there are *Churches* among the *Apocalyptical Septenary*, or *Seven of Churches*, that Bear a Parallel *Symbol* of the *Reformation* with this *Viſion*, is next to be Argu'd.

And the Arguments I ſhall Inſiſt upon, are theſe Two.

Argum. 1. If the *Seven Churches* are a Firſt *Tome* of this *Prophecy* of the *Revelation*, whch Runs along with the After *Viſions*, both in Time, and in the Brief Character of each Time, with ſtrict Relation to the *Church* of Chriſt; Then certainly the *Reformation* that is ſo peculiar a Concern to the *Church of Chriſt*, and that hath ſo particular a *Viſion*, as hath been Inſiſted, muſt have a Reſemblance in thoſe *Churches*.

And that the *Churches* are ſuch a Firſt *Tome*, I very Briefly Argue, Becauſe It is not the Proper Buſineſs of this place.

1. There are Two diſtinct notes prefix'd to Each, that are not Found in the whole *Prophecy* beſides. 1. The *Voice of a Trumpet Talking*, or *Speaking* ſingly, and Solely to the *Apocalyptical Apoſtle*. 2. His *Being in the Spirit*; Both theſe we Find firſt before the *Viſion* of the *Churches*, c. 1. 10. and ſo before the *Viſion* of the *Seald Book*, c. 4. 1. 2. And neither of them are found any more, either together, or ſo much as ſingle in the whole *Prophecy* after. The Excellent *Mr. Mede* Endevor'd, but very Succeſſleſly, to have found the *Trumpet* Speaking to *John* in the *Viſion*, c. 10. 8. and therefore would have Supply'd the words (*as of a Trumpet*) to the Text, that have no ſhade in it; Reading thus, *And the Voice which I heard from Heaven* as of a *Trumpet again Spoke to me*, and *ſaid*, *Take the Book*, *&c.* And if ſo, There had yet wanted the other note of diſtinction, *viz.* of the *Apoſtles being in the Spirit*; But indeed his whole Foundation is miſtaken. For neither doth the *Book Prophecy* begin here; as ſhall preſently Appear; Nor does the *Voice from Heaven* Refer ſo far off, but very Cloſe; For the *Voice from Heaven* in *this very* ſame Viſion, c10. *v.* 4. Bid him firſt Seal the *Thunders*; Then, as of the ſame deſign, It again Bids him *Take the Book*, and *Eat it*, v. 8.

I confeſs it is wonderful, that that Admirable *Apocalyptic Interpreter*, to whom God gave to ſee ſo much, did not ſee this; But God gives, as he pleaſes; *Bleſſed be his name for All.*

Here then are the *Two Tomes of* Prophecy; The *Church*-Prophecy; And the *Book*-Prophecy, beginning in the *Seals*, and going on to the end; Mr. *Mede* excellently divin'd at Two *Apocalyptical Tomes*, and one of the *Book*-Prophecy; but did not rightly fix on the Two; miſſing the firſt, and miſplacing the ſecond.

Now if theſe Two, the *Churches* and the *ſealed Book* are only Two diſtinct *Viſions*, and not two *Tomes* of Prophecy, why are theſe Two peculiar Notes fonnd here, and no where elſe? And if the *Churches* were not *Prophetic*, why are All the *Prophetic Solemnities* plac'd upon them?

2. There is great reaſon, the *Viſion* of the *Churches* ſhould be *Prophetic*; For ſeeing the *Kingdom of Chriſt* is a *General Aſſembly* and *Church of the firſt Born*, and a *Sanctuary cleans'd*; And alſo a Church enfolded in a *Dominion given under the whole Heaven*: There is Reaſon, ſo great a Prophecy ſhould have *Types* ſuitable to each; So that the firſt *Tome* is ſtrictly the *Prophecy of the Kingdom*, under the *Type* of the *Churches* ſeparately; and the latter is the *Book Prophecy* of the State of the *Kingdom of Chriſt*, under the *Type* of *Empire*, but always Incluſive of the State of his *Church* within it.

Argum. 2. The Agreement betwixt the *Symbols* of ſome of the *Churches*, and of the *Reformation* in this *Viſiom* ſo admirable as we ſhall find Argues a Parallel.

If then the *Churches* run along with the *Prophecy*, They are to be diſtributed into theſe four Claſſes, or Ranks of Time.

1. Before the *Apoſtaſie*, and *Beaſtian Kingdom*; And thoſe *Churches* are *Epheſus*, 1. As in its pure *Apoſtolic* State, when the *Voice* of the *Goſpel* was as *Thunder* in the *Opening* of the *Firſt ſeal*: 2. As Gradually it *Loſt* its firſt *Love*, by the *Firſt workings* of the *Myſtery of Iniquity*.

And the *Church of Smyrna*, when it ſumm'd up the *Chriſtian Martyrdoms* under the *Pagan Emperors*, and then receiv'd the *Crown of Life* in an *Emblem* under the *Chriſtian Empire*; but all its Time the *Myſtery of Iniquity* was Riſing to a more Authoritative *Synagogue of Sathan.*

2. The

2. The *Churches* under the *Apoſtaſie*, or the *Churches* of the *Witneſſes*; *Pergamus*, under the entire Night-piece of the *Time*, and *Two Times* of the *Beaſtian Kingdom*; or of *Balaam* and *Balac* the *Beaſt*, and his *Hierarchy* the *Falſe Prophet*, and the *Ten Kings*; when the true *Church* could not make a Separation, but *Had Them of Balam*: And *Thyatyra*, that is under a neceſſity to *ſuffer* the *Jezebelian Idolatrous Church*, becauſe of the *Potiſh Princes* to this very day, ruling over them, and too often with great *Tyranny*; and ſo ſhall continue more, or leſs till the end of the 1260 *days*, or *Time*, even *Half Time*, be in Abſolute ſenſe no more, but the *Witneſſes* fully *Riſe*.

3. The *Churches* under the *Viſion* of the *Reformation*; where the *Princes* have Renunciated to the *Beaſt*, and his Uſurpataion. And they are *Sardis*, and *Philadelphia*; *Philadelphia* firſt in a low ſtate, when it hath ſmall ſtrength; and many would ſhut its *door* that Chriſt had *ſet open* to it, before the Succeſſion of the *Kingdom of Chriſt*; and then the Higher ſtate of *Philadelphia*, when *They of the Synagogue* of *Sathan* ſhall *worſhip* at its *Feet*; that is, all *Churches* ſhall fall into Union with it; and the *New Jeruſalem comes down upon it.*

4. The *Church* of *Laodicea* is Admirably Adjuſted to the *Little Time* of *Sathan Loos'd*, as were it not out of the proper Bounds of this *Prophecy*, and ſo of this diſcourſe, reaching onely to the *Thouſand Years*, might be made out.

And thus far I have laid the general Ground-work of diſcourſe on the *Types*, from which we are to judge of the *Suſpenſion* of the *Kingdom of Chriſt* during this low ſtate of the *Reformation.*

I come therefore in the third place to argue upon this Foundation the *Kingdom of Chriſt* in a *Suſpenſion.*

Argum. 1. I Argue firſt from the *Types* of the *Angels* Appearance, as if the *Kingdom of Chriſt* was juſt then breaking out in *Glory*; But it is moſt evident, that theſe *Types* are not *Types*, that imported a *Kingdom of Chriſt* in any more then a pre-appearance in this *Viſion*; This is moſt expreſs in *Prophecy.*

For this *Viſion* is plainly before the *Seventh Trumpet*, as I have beyond Contradiction prov'd from the Notes of *Eſtoppage* of *Finiſhing*, which is to be in the days of that *Trumpet*; But it is the *Seventh Trumpet*, in which the *Succeſſion* is proclaim'd; Then it is c. 11. 15. that there are heard *Loud Voices*

Voices in *Heaven*, *Saying*, The *Kingdoms of this World are become the Kingdoms* of the *Lord*, and *of his Christ*; and not before.

These *Types* of *Glory* are therefore *Types* of the *Kingdom*, as it shall be in the *days of the Seventh Trumpet*, not as now in the *Reformation*: These *Types* therefore wait the *Seventh Trumpet* for their Complement, and are not yet come into Act, and Life; How then stands the *Estoppage?* Why, we are to consider, what it is, the *Kingdom of Christ* hath its *Succession* to; and as hath been already declar'd; It is to the *Feet of Iron* and to the *Feet of Clay*, or to the *Ten warlike Kings*, and to the *Papacy*, and its *Hierarchy*.

As to the first, the *Feet of Iron*; The *Kingdom* of Christ hath certainly yet had no Succession, where the *Princes*, and *States* have not yet withdrawn their *Kingdom* and *Power* from the *Beast*: But under all such *Powers* according to the *Types* of the *Church*, the *Church* of *Thyatyra* is forc'd to *suffer Jezebel*, and is therefore so highly commended for its *Service*, and *Patience*, or *Suffering*, as well as *Faith* and *Charity*; and while it is reprov'd in a *Type* for *suffering Jezebel*, yet the Fate of that *Idolatrous Queen*, (if I may so speak) is related to it; And it hath no *other Burden put upon it* but to *Hold fast*, till *Christ comes* in his *Kingdom*; and its *Last works* are Foretold to be *Greater*, then the *First*; *viz.* in the *First Reformation*; That it shall with Christ *Rule* the *Nations* with a *Rod of Iron*, and see the *Morning star* of his *Kingdom*.

It is no wonder therefore, that so many of the Servants of Christ have been under so great *Tyranny*; as not long since in *Hungary*, in *France*, in the *Savoy* yet continuing; in *Ireland* heretofore; and now, under the Inquisition in *Italy*, *Spain*, and other places: Thus *It ought to be* more or less, that *Prophecy* might be *Fulfill'd*; until the *Witnesses* fully *Rise* and *Ascend*, and the *Tenth*, the *Hieroglyphic* of the *Great City*, fall by the rest of the *Ten Kings* falling *off from it*, But yet from them, we are now to expect *Greater works* for the *Kingdom of Christ*, then even those, when *Princes* and *States* and *Churches* with them first flung off the Yoke of *Antichrist*.

In those Kingdoms, Nations, and States where the *Whore* is *Hated*; It must with all Reverence, Honour, Fear and duty *to the Supreme* and *Subordinate* Powers over them, as *Beloved*, and *Partakers of the Benefit* be yet Acknowledg'd;

The

The *Glory of Chriſt* does not ſhine out in their *Government*, as It ſhall do at the end of *Half Time*; *All Men now ſeek their own*, and not the *Things of Jeſus Chriſt*; The *Philadelphian* State moſt valewed by Chriſt hath *little ſtrength* from them; that is, only ſo far, as they with it are ſeparated from *Rome*; But at the *Half Time* ended and in the Succeſſion of *Chriſt Kingdom*, Even *Princes*, their *Nobles*, *Chief Counſellers* and *Miniſters of State* ſhall *ſeek to Chriſt*, as their *Sovereign Lord*; and in *Spirit* as *David* did *his Son*, Call him *Lord*, and not only at the Low Rate of preſent profeſſion; The power *of Chriſtianity* ſhall be the Higheſt *Loyalty*, Honor, and Intereſt.

But now in Ballance to this, and to give the Light with the ſhade; As when the *Manly Birth* was Caught up to the *Throne of God*, The *Name of Chriſt* became *Imperial*, and however wrap'd up in *Antichriſtianiſm* could never, ſhall never be depos'd; ſo in the *Proteſtant Kingdoms* and *States* Repriz'd from *Antichriſt*, There ſhall be no Reverſal of thoſe *Royal Appearances* in this *Viſion*.

And I am moſt Aſſur'd, Our late *King James ſtumbled* at this Rock of *Offence*, *viz.* A deſign of Refunding his *Kingdoms* to the *Be ſt*, which had ſo often Avowed their *Princes under God, and Chriſt, Supreme Governors*; and on which according to the *Types* of this *Viſion*, *Chriſt* had in Token of his Right ſet his *Right* and his *Left Foot*.

Intentions therefore made ſo manifeſt by that *Crowned Head*, ſo contrary to this *Appearing Kingdom of Chriſt* were ſo vindicated, as by an Immediate Hand from Heaven; as we have ſeen; In which Light of *Prophecy*, It were much to be deſir'd, All the *Conſcientiouſly* diſſatisfied might behold the preſent *Juncture*.

And yet all this notwithſtanding, It is Evident; The *Kingdom of Chriſt* is in Abatement, even in Relation to the *Reformed Powers*; For were but one of them Inſpir d with that very Magnanimity, where with the *Kingdom of Chriſt* in its *Succeſſion* ſhall Inform them All; He would be as *David*, and *David* as an *Angel of God*, ſo that all the *Popiſh* Force in the World ſhould not be able to ſtand before him: But It is the want of the truly *Philadelphian* Spirit, and an Eye to him, that hath the *Key of David*, that keeps the *Reformed* States Low: So much of the *Sardian* Glory, of this Worlds policy, and ſmall Regard to the *Kingdom of Chriſt*, Hangs yet upon them; yet even this ſhade hath its Light, in order to that Glory that

is to come; There are *Undefiled Names* in *Sardis*, that ſhall *walk with Chriſt* in *White* with thoſe *Armies* of *Heaven*; Although they are yet but Low; And eſpecially the *Philadelphian* State is drawing near, when the more defiled State of *Sardianiſm* ſhall be *Reformed* alſo.

I come now to the Second part of the *Beaſtian Kingdom*, to which the *Kingdom of Chriſt* is to ſucceed; and that is, the *Feet of Clay*; the *Cardinals* and other parts of the *Roman Hierarchy*, or the *Falſe Prophetiſm*; the *Falſly call'd Spiritual Powers*, undivided from the *Beaſt*, the *Spiritual Emperor*, or *Cæſar* in *an Image*; For the making of which *Image* by the *Inhabitants of the Earth*, the *other Beaſt*, who is alſo the *Falſe Prophet*, *wrought Miracles before* the *Grand Beaſt*: as Appears by *Revel.* 13. 11, &c. Compar'd with *Revil.* 19. 20.

Now this *Hierarchy* is; being *Interpreted*, or by *Interpretation*; *Holy Rule*, or *Dominion* deriv'd from, and of the ſame nature, and *Blaſphemous* Cognomination, as his *Holineſs* the *Pope*; And we know, the *Reformation* hath not yet brought forth the *Kingdom of Chriſt* in *Succeſſion*; Becauſe This *Hierarchy* hath place in ſo many of the *Ten Kingdoms* at this day, and is puting in practice the *Depths of Satan* in his now *Ancient Kingdom* againſt *Thyatyra*, or the *Proteſtant Churches* under *Popiſh Princes*; and as far further as it can Reach in deſpight of the *Reformation*.

But Bleſſed be God, (which Inlightens this ſhade) we have ſeen the *Counſels* of them, who *work* ſo *deep* as it were, to *hide them* from the *Lord*, *Eſteem'd* as the *Potters Clay*, eaſily turn'd into another Mould; And ſo it ſhall be, till the *Beaſt*, and his *Falſe Prophet* the *Hierarchy* are *taken*, and *Caſt into the Lake* together.

But we muſt further yet examine, how far even the *Reformed Church-Power*, or *Holy Rule* is in Abatement of the *Kingdom of Chriſt*; and that even in regard of that, It plainly Appears, It cannot be yet in Succeſſion.

Now this Point of diſcourſe will, I foreſee, lanch immediately into a deep Conſideration of the *Prophetic Figures* of the *Churches*, and ſo into the preſent State of the *Reformed Churches* under the *Princes of the Reformation*.

Here eſpecially therefore, I would be moſt tender, and cautious of *Offending* againſt any of the *Generation* of the *Reformed*; I will therefore keep moſt cloſe to the *Symbols* of *Prophecy*,

phecy; and by laying them together, or comparing *Spiritual Things* with *Spiritual*, endeavour to find the juſt *Standard* of the *Sanctuary*; without ſet Aplication to any particular Orders, or *Names of Men*, as the *Prophecy* ſpeaks; But where the Application will ſeem obvious of it ſelf; I muſt Humbly, and Earneſtly Beg, Reſpect may be had to the Duct and Guidance of *Prophecy*, and not to the mean and unworthy Expoſitor; who is ſincere from all deſign and Intention of *Offending*.

To come then to that, which is Truly the Intention, and deſign; that is, to find out the mind, and Judgment of *Prophecy* concerning the preſent ſtate of the *Reformation*; that we may with all Humility compoſe our ſelves to what is moſt Approved by it: Theſe following Remarks are to be duely weigh'd, ariſing from a Collation of the *Types* of *Eſtoppage* of the *Kingdom of Chriſt* as given in the foregoing Table of them.

1. The *Kingdom of Chriſt* makes its way by the *Seven Thunders*: For immediately, as out of the *Open Book* and the *Cry* of the *Glorioufly Appearing Angel*, *Symbols* of his *Kingdom Appearing*, *Seven Thunders utter their Voices*, or ſpeak their *Voices*.

2. The *Thunders* had as it were a general, and unform'd ſound, and Articulate, and diſtinct words. For there were the *Voices* of the *Thunders*, and the Things, the *Thunders ſpake*; which *John* was about to *write*, and was *Commanded not* to *write* but to *Seal*.

3. When the *Kingdom of Chriſt* was *Eſtopp'd* in the *Appearances*; the firſt thing that was done by way of *Eſtoppage*, was the *Sealing of the Thunders*; For the *Book* as *enclos'd*, and retir'd into Secreſie is Tranſpos'd out of its order; It was ſeen *Open* before the *Thunders ſpake*; But it is enclos'd after the *Thunders ſeal'd*, and after the *Oath*; Intimating, how long they ſhould be *ſeal'd*; even till the *days* of the *Seventh Angel ſounding*, and then no longer; For then *Finiſhing* enſued: Now this order teaches us, when the *Book was open*, the Services of the *Thunders* were required; But when the Services of the *Thunders* were *ſuſpended*; The *Book* muſt have alſo a Co-Temporary encloſure, and *Prophecy* be continued ſo long alſo; as ſhall after be further clear'd, as to the reaſon of it, Fundamentally reſting in the *Book*, and declaratively (and ſo conſequentially) in the *Thunders ſeal'd*.

4. The *Thunders* muſt needs be Reſerv'd under their *Seals* till the *Seventh Trumpet*, when the *Myſtery* or *Kingdom* ſhall be in *Finiſhing*; For becauſe the *Kingdom* made an *Appearance*, They *ſpake*, or *Uttered their Voices*; But becauſe *Finiſhing* ſhould not be till the *Seventh Trumpet*, They were *Seal'd*; So their ſervice attends *Finiſhing*.

5. Seeing then, as I have argued, the *Churches* are Co-Temporary, and run along with the whole *Prophecy*; In whatever *Church* ſtate of the *Reformation* we find *Finiſhing*, there the *Thunders* muſt have had the fulleſt effect, when they did *utter their Voices*, though what they diſtinctly *ſpake*, was after *ſeal'd*; and in that *Church ſtate* alſo they muſt be *unſeal'd*, becauſe there *Finiſhing* is to be.

6. The *Church* of the *Reformation*, that bears the moſt clear and evident Characters of *Finiſhing the Myſtery* in the *Sanctuary cleans'd*, and of the *Kingdom of Chriſt*, is the *Philadelphian Church*; For that hath a *Door open'd to it* by the *Key of David*, that cannot be *ſhut*: That hath a *Crown*; That hath above all, the *Names*, ſaith Chriſt, *of my God*, and of the *New Jeruſalem the City of my God*, that *cometh down from my God out of Heaven*, and *my new Name*. All which we know are found in the ultimate *Finiſhing of the Myſteuy*, *c.* 19. *cap.* 21. *c.* 22.

It is true indeed, the *Overcomers*, of every *Church* have promiſes deriv'd from the *New Jeruſalem* ſtate; but none ſo High and Orient, or ſo Intimately conjoyn'd with the *Church* ſtate it ſelf, as *Philadelph*; as were it not too long for the preſent purpoſe might be made out, though very viſible of it ſelf.

7. Seeing the *Thunders* are ſo ſerviceable to the *Kingdom*; The Church of the *Reformation* of the cleareſt, and moſt unbalm'd Acceptance with Chriſt, muſt have moſt of the power of the *Thunders*. Now *Thyatyra* is blam'd, tho' only in *Type*, for *ſuffering Jezebel*; Shewing it was not, nor would be of that Mighty vertue, Elevation and Power as to *caſt her* quite out; while oppreſſed by *Popiſh Princes*; though it ſeparated from it; Becauſe the Time was not yet come, elſe it had been not a ſmall, but a great thing againſt it; Its *laſt works* would yet be greater towards *Jezebels caſting out*, then of the firſt *Reformation*; which *laſt works* ſo great are therefore to be expected ſuddenly from among thoſe *Reformed Churches*, though yet they are ſuffering under *Popiſh Powers*.

And

And then All *Thyatyra* ſhall fall into the *Philadelphian Church*, having *held faſt*, what it had till the *coming of Chriſt*, that is till the ſucceſſion of his *Kingdom*: The Church of *Sardis* is, except in the *undefiled Names* blam'd throughout. The *Philadelphian Church* is alone Illuſtrated with the un-allayed Commendations of Chriſt vouchſaf'd to it; That then muſt have moſt of the *Thunders*.

8. Seeing what words the *Thunders ſpake were ſeal'd*, there muſt needs be a lower, and a higher ſtate, even of the *Philadelphian Church*; a lower, while the *Thunders words* are *ſeal'd*; a higher, when they are *unſeal'd*; ſome things therefore in the Character of *Philadelphia* ſpeak it in a ſtate of conflict, *viz.* till the *Seventh Trumpet* and the ſucceſſion of Chriſts *Kingdom*; Some things ſpeak it in a ſtate of Exaltation, as in that *Kingdom* in its *Succeſſion*; and as of the *Witneſſes riſing* on *Mount Sion*, and the *Thunders* fully *unſeal'd*.

9. The *Sardian* ſo imperfect, or *Faded* ſtate of, and in the *Reformation*, does, as it muſt, and according to this Frame of things ought, ſhew, that the *Thunders* did not make the due dint, and Impreſſion upon it, as we ſhall ſee.

10. The Imperfection of the *Sardian* ſtate, will be beſt underſtood by the oppoſition, it carries to the Graces of the *Philadelphian ſtate*, even now in its Conflict; And ſo the *undefiled Names* of the *Church* of *Sardis* may be alſo underſtood by their Agreement with the Graces of the *Philadelphian Church*; Becauſe it is ſo much the Pattern.

11. Theſe things are ſtrictly, and critically to be applyed to the Church-ſtates, and not to particular perſons; but as they are vitally inſpir'd by the Truly *Philadelphian* graces; or deeply, and viciouſly Immers'd in the *Sardian defilements*; For there may be Hypocrites even in the *Philadelphian*, and there may be in the *Sardian Church overcomers*, that ſurmount the ſtate, wherein they are involv'd, in Holineſs, and in the vertues of the *Thunders* upon their Hearts, and Lives, as I may be allowed here to ſpeak.

For though all theſe *Types* of *Prophecy* are to be ſtripp'd out of the *Ciphar*, and *Figure*, into plain practical Truths, and documents by our Minds; yet in diſcourſes upon them, It is very decent to ſpeak according to the Laws of *Prophetical Iconiſm*, and *Imagery*; as leading to thoſe ſpiritual ſenſes included in them.

12. The

12. The *Kingdom of Chriſt* making its way by mighty powers of Truth, ſymbol'd by theſe *Thunders ſounds*; And theſe *Thunders* having been us'd by God to produce the *Reformed Churches*; and of ſeveral Elevations according to the deeper dints, and Impreſſions, or participation of theſe *Thunders* in their general, only, or particular diſtinct ſounds; All this having been already lay'd down, it may be very neceſſary that we may judge the better of the ſtate of the *Reformed Churches* to conſider, and Contemplate theſe *Thunders* in their moſt diſtinct, and Articulate *ſpeakings*: For it is certain, tho' they were *ſealed* in this *Viſion*, yet they are to be found in a *Viſion of this* Prophecy under the *Seventh Trumpet*, that is to *Finiſh* to the *Kingdom of Chriſt in Glory*.

And further, there are ſome things in them, that are to be aſpir'd to by the *Churches* of the *Reformation* now; Tho' there are others to be waited and prayed for at the end of the *Half Time*, or at that *Seventh Trumpet*; By a very brief proſpect over them as they lye before us, *c.* 14. I ſhall therefore ſo Repreſent them.

v. 1, *&c.* *Thunder* 1. The firſt *Thunder* is, the, *as it were*, *new Song* played, or *Harped* to the 144000, or the *Witneſſes* appearing on *Mount Zion* with the *Fathers Name on their Foreheads*. Now this *Song*, becauſe it is only, as a *New ſong* is to be underſtood, as the higheſt Key of *Goſpel Truth*, even that great *Song of Redemption*; For it was learn't by the *Redeemed* from the *Earth*; who are in the pureſt, and moſt ſeparate ſtate from the *Apoſtaſie*; For they are *Virgins*, not *defiled with women*, the *Symbol* of the *Whoredoms of Babylon*; They are reſign'd up perfectly to the *Lamb*; *Following him, wherever he goes*; They are *Redeem'd* from among men, from the common ſtate of *Mankind*; and are the firſt *Fruits* to *God*, and to the *Lamb*; that is the *Philadelphian ſtate* in its Heighth; before the *New Jeruſalem* comes down upon it; and there is no *Guile*, no *Antichriſtian* falſhood in their *Mouths*, but they are without any *blame before Gods Throne*; This is the higheſt *Philadelphian* ſtate of the *Reformation Reform'd*; at the *Riſing* of the *Witneſſes*, at the end of *Half Time*, and of the 1260 *days*, when the *Thunders* ſhall be *unſeal'd*; This ſtate indeed cannot be attain'd yet; But the greateſt participations of it are in the preſent *Philadelphian* ſtate, and yet in every thing poſſible, it is to be aſpir'd to by all the *Reform'd*.

Thund.

Thund. 2. The ſecond *Thunder*, or *Loud voice* is of that new miſſion, that is to communicate men with the *Everlaſting Goſpel*: or which is the ſame though in other words with the *Myſtery, viz.* the *Kingdom of Chriſt*, which God *Evangeliz'd*, or *Goſpel'd* by all the *Prophets* now in *Finiſhing*; and with the duties of *fearing God*, who is the Creator of the univerſe, that was firſt Canton'd out by the *Pagans* to ſeveral *Deities*; then by the *Antichriſtians* to ſeveral *Saints*; This *New miſſion* we are not able to erect, but he will inſtruct it, when the Time appointed by him comes: Yet herein alſo we are to make the neareſt Approach we can. v. 6.

To ſhew an order of *Voices* or *Thunders*, This, though the *firſt Angel* is call'd *Another*: Becauſe it was *Another*, or the ſecond *Voice*, though the *firſt Angel*.

Thund. 3. Conjoyn'd with this univerſal Preacher is the *ſecond Angel* proclaiming *Babylon fallen*, even that *Babylon*, that at that Time *Reign'd over the Kings of the Earth*, and is born up by the *Papacy* to this day; This is then to be ſpoken with a full *Voice*, which many *Reform'd* have been ſcrupulous hitherto in declaring; But then it ſhall be pronounced with the *Voice* of *Thunder*, and it is united, as it were in one, with the *Voice* of the *Everlaſting Goſpel*; that the *Hour of his Judgment*, or *Government* is come; Becauſe if *Babylon* had not been *fallen*, the *Hour of his Kingdom* could not have been come; For the *Kingdom of Chriſt* waits for that *fourth Monarchy*, and its *Babylon falling*. And becauſe the *Half Time was ended* and Chriſt had *ſworn*, there ſhould be no more *Time*, but that *Half Time* expiring; therefore *Babylon* muſt needs have *fallen* in its principality: And this is a doctrine, wherein the *Reformation* muſt needs be in a great meaſure clear; That *Antichriſtian* Rome is *Babylon*, becauſe of the high ſeparation from it; Yet it needs more clear Elocution; That *Babylon* is actually *fallen*, needs the Confirmation of this *Thunder unſeal'd*, e're it can be ſo ſaid; The *Voice* therefore of this *Angel* comes in, as a Reaſon, why *the hour of his Judgment* or *Kingdom* is *come*, becauſe *Babylon* is *fallen*; This *Thunder* then iſſues out of the *fall* of that *Tenth* of the *Great City fallen*; that is, the *Hieroglyphic* of the whole *Fallen*, and from the *Loud voices* of the *ſeventh Trumpet*; The *Kingdoms* of this *World* are become the *Kingdoms* of the *Lord* and *of his Chriſt*; and till this *Trumpet*, the *Philadelphian* Church ariſes not into its own heighth. v. 8.

Thund.

v. 9. *Thund.* 4. Immediately upon the *Fall of the City*, (the *Third Angel* Expreſſes a certain order, *Another* and *Another*, and a Third making a Fourth) For the Firſt *Another*, muſt have one before it of the ſame kind; not *Angel*, but *Voice* or *Thunder Unſeal'd*; And this *Fourth Voice* Denounces the Dreadfulneſs of the Judgment upon the *Worſhippors* of *the Beaſt*. The *Beaſt* that *Carries the City*, and the *City* cannot be divided; and ſo one follows Cloſe on the other: But the Doctrine of this *Thunder* did not now begin to be true, But in the opening of theſe *Thunders* It is now firſt fully Proclaim'd; And the whole ſtate of things, which cannot now, ſhall then Proclaim it; Yet it had been Declar'd; Thoſe who *wonder after the Beaſt*, and *worſhip his Image*, had not their *Names written in the Lambs Book of Life*; and to the ſame purpoſe, all along the *Prophecy*, we meet with Inſtructions of their danger, and Doom.

v. 13. *Thund.* 5. The *Fifth Voice* from *Heaven*, of *Thunder*, Teaches the *Bleſſedneſs* of the *Firſt Reſurrection*; Concerning which, the *Spirit* (in a parentheſis) ſays; It is juſt now at Hand or *from hence forth* according to *Revel.* 20. Even of all the *Dead in Chriſt*, *whom God will bring with Him*, 1. *Theſſ.* 4. 14.

v. 15. *Thund.* 6. The *Sixth* is an Earneſt Supplication to the *Crowned Lord of the Harveſt* for the *Reaping the Earth*, or *Gathering* the whole *Harveſt* of the *World* by the Abundance of the *Jews* and of the *Gentiles* Converted; And this Petition is declard Heard, and Anſwered; For the *Earth was Reap'd*; which ſhows the mighty power of this *Thunder Unſeal'd*.

v. 18. 7. *Thund.* The laſt dreadful *Thunder* is the *Treading of the Wine-preſs of the wrath of Almighty God* in Vengance on his Enemies; Their *Wine and Cluſters* are *of Sodom*, and their *Grapes the Grapes* of *Gomorrah*; according to that Ancient *Prophecy of Moſes.*

Deut. 32. 32. Theſe Three laſt *Thunders* call for Earneſt prayers, and free Supplications; which is all we can do, and the more we do ſo, the Higher we are in the *Reformation*; but however till theſe *Thurnders* are in action, the *Kingdom of Chriſt* is *Eſtop'd.*

Now in theſe *Thunders Seald*; It is moſt Evident, the *Kingdom of Chriſt* muſt be under Suſpenſion; For ſeeing *Chriſts Kingdom* mov's not by outward Force, or at leaſt not by outward Force Alone, but by the mighty power of Divine Truth; How can it be otherwiſe, but that while ſuch mighty and wonderful Truths, and Concernments of his *Kingdom*,

as

as theſe were Reſtrain'd in the *Sealed Thunders*; the *Kingdom* muſt be *Eſtop'd*; And when theſe *Thunders* are *Open'd*; The *Kingdom* cannot but be in its mighty Activity of Succeſſion, and in order to its Glory: And with a Fore-ſight of this mighty *Voice* of *God* in the power of Truth to be Reſembled by *Thunders*, I cannot but think; *David* in a whole *Pſalm*, Celebrates *Thunders*, as the *Voice of God* in many mighty Effects. *Pſal.* 29.

Having thus fully Remark'd on the *Types* of the *Thunders*, I now come in the ſecond place in due order to conſider the *Church-State* in the *Reformation*, Succeeding the *Feet of Clay*; and that more particularly under *Reformed* Princes, and States; according to the ſecond *Type*, joyn'd with the Third; that is, the *Book*, that was *Open* in the *Hand* of the *Angel*, and after Retir'd, and Encloſ'd; and thereupon a Commiſſion to *Prophecy* again; And therein I am to ſhew, that in it there is a clear Signification; The *Reformation* is but in an Imperfect State, as yet: and that It ſhall certainly at the End of *Half Time*, be, as it were a new *Reformation*.

The *Type* of the *Book* is therefore diligently to be conſider'd; For it is the *Book* of the *Kingdom Seal'd* at the *Death* of *Chriſt*, when *Viſion*, and *Prophecy* were *Seal'd*: The *Seales* were Gradually open'd under the *Pagan Emperors* by the *Blood of* the *Lamb*, by the *word of* his *Teſtimony*, by his *Saints not Loving their Lives unto Death*, as hath been already Diſcourſed: and the *Seals* were all *Unſealed* in the *Chriſtian Empire*, when the *Kingdom of our God came* into Appearance. But then the whole Courſe of the *Six Trumpets*, and of the *Antichriſtian* State, which were *Lamentation*, *Mourning*, and *Woe*, were *written* in it, *within*, and *without*, as in *Ezekiels Roll*; All which were to have their Courſe, before It *Open'd* into the *Kingdom*.

At the Morning of the *Half Time*, There remain'd nothing written, but the Remaining part of the *Witneſſes Sackcloth Prophecy*; before the *Kingdom of Chriſt* would be in Succeſſion by the *Witneſſes* Riſing, and its Grand Concurrents, at the *Seventh Trumpet* Sounding, when the *Book* would be fully *Open*: So near therefore to the Fulfilling of all things written in the *Book*, and at the Remaining of none of the *Time*, *Times*, or ſo much as *Half Time* Entire; The *Angel* had the *Book Open* in his *Hand*.

And as it were out of the *Book*, wherein the *Kingdom* was written, He makes the *Loud Cry* of that his *Kingdom*, as the *Lyon of the Tribe of Judah*; and ſo out of that *Cry* from that *Book*, the *Thunders* derived the things, They ſpoke in order

to that *Kingdom*; The *Kingdom* and the Book of the *Kingdom* being always the ſame.

But when the *Thunders words*, as they are call'd, *Dan.* 12. 9. and in this *Prophecy* (The things which they *ſpake*) were Commanded to be *Seal'd*; which was the firſt ſtay of the *Kingdom*, after this its Appearance; And when the *Angel* had *Sworn* the utmoſt Time of this *Eſtoppage viz.* Till the *Seventh Trumpet*; Then the *Book* it ſelf, from whence the *Thunders* were taken by the Mediation of the *Angels Cry*, was conveyed into Secrecy alſo; And this Secrecy was the *Belly* of the *Prophet*; And a Commiſſion was given to *Prophecy again*, with this Expreſs ſignification; *John* ſuſtaining the perſon of the *Witneſſes*, whoſe Hiſtory of whole *Prophecy* for 1260 *days* Immediatly Enſu'd, *ought* to *Prophecy* again; *viz.* In regard of the Remaining part of the 1260 *days*, or *Half Time.*

And ſo this was to ſignifie; The Time of the delay of the *Kingdom* was during the Remainder of the *Witneſſes Prophecy*, and ſo during the Remainder of the 1260 *days*; and ſo the Book Conceal'd, and *Prophecy* out of, or according to it continue together, till they *Open* in the *Witneſſes Riſing*, and *Aſcenſion* juſt before the *Seventh Trumpet*; And then the *Kingdom of Chriſt* is inits *Succeſſion*, ſo *Prophecy* ceaſes in *Finiſhing*; and the Book *of the Kingdom*, and the *Kingdom* open together by the *Witneſſes* open and *Unſealed Teſtimony*, and Miniſtration of the *Thunders Unſealed* alſo; when the 144000 Appear with the *Lamb* on *Mount Zion.*

This is the true Hiſtory of the *Sealed* Book, become as in Symbol a *Little Book* in this *Viſion*, by ſo much being Fulfil'd; which *Book* in the *Seals* of it, in the things *writen* in it, *within*, and *without*, are of the ſame meaſure with the whole *Apocelyptick Prophecy*; But the *Kingdom* being ſo *near* at the *Reformation*, it was *held Open*, and then Enclos'd; At the *Succeſſion* of the *Kingdom of Chriſt*, It ſhall be fully *Open*, and ſo lye *Open* for Ever.

And thus there is indeed the Book *Prophecy* diſtinct from the *Church Prophecy*; But it muſt needs begin at the *Seals*; For the *Opened Seals* were Eſſential to the *Kingdom*, ſo to the *Book of the Kingdom*, and ſo to the *Prophecy of the Kingdom* according to the Book: And there can be no difference between the *Book*, c. 5. and c. 10. Except its being call'd a *Little Book*, which

is

is no difference, but moſt Agreeable to the *Symbol* of ſo much of it *Fulfil'd*, as was juſt now noted; So the Remainer was Little.

Now that which will Redound to us from this *Type* of the Book *Open*, and then Enclos'd, as in Relation to the Kingdom of Chriſt; is.

1. That there was a neceſſity of the *Sealing* the *Thunders*; For ſuch mighty *powers* of the *World* to *come*, in the diſplay of themſelves, muſt needs have brought forth the *Kingdom of Chriſt*; which is the *World to come*; If they had not been *Seal'd*.

But becauſe, there was yet ſo much *written in the Book* to be Accompliſh'd in order to that *Kingdom*; The *Book* could not be *Open'd*, as Fulfil'd in that Grand Effect. But it was ſtill to be committed to *Prophecy*, as was Figur'd by the *Prophets Eating* it, and finding it *Bitter* in his *Belly*; Therefore the *Thunders* muſt needs be *Seal'd* for that Time alſo.

Hence it follows; This ſtate of the *Reformation* cannot be the *Kingdom of Chriſt* in its *Succeſſion*, nor can be Capable of the High Actuation of the *powers* of it; The *Thunders* cannot be in their Operation, or at work, becauſe the *Kingdom of Chriſt* cannot yet *come*.

2. Thoſe *Witneſſes* of the *Church* of *Thyatyra*, or of the *Reformed Churches* under the *Popiſh Princes*, yet united with the *Feet of Clay*, cannot but be in *Sackcloth*, and not *Riſen*; For the *Kingdom of Chriſt* hath no Appearance of Succeſſion there; Though in thoſe *Reformed Churches* mighty powers of the *Thunders* firſt *Speaking* ſtill *ſhew forth themſelves*.

But what the *Thunders* then ſpake, hath been ever ſince ſo Seal'd, and ſhall be; That they cannot prevail, as they did at the firſt *Reformation*; But as if the *Thunders* were to open again firſt among them; Their *laſt works* are to be expected Greater than *the Firſt*, as Chriſt hath Fore-tol'd: As yet then they are under a neceſſity to *ſuffer Jezebel*, whch they ſhall not then be. All which hath been before Intimated, but is hereby in this Reaſon of it further Explain'd.

3. There cannot be even in the beſt *Reformed Churches*, and under the moſt *Reform'd* Prince, Princes, or States, ſuch a perfection of the *Reformation*, as ſhould bring the *Kingdom* of Chriſt into a *Succeſſion* among them; For if it were ſo in Succeſſion in one place, It would Immediatly ſpread every where; whereby we know, It is not ſo in Succeſſion any where;

And becauſe the *Book* is ſo enclos'd, as not *Fulfil'd*, and the *Thunders* thereupon *Seal'd*, we know, it cannot be ſo.

4. So much of the *Kingdom of Chriſt*, as appears in the *Reformation*, or of the Enjoyment of the *Goſpel*, is to all the ſervants of Chriſt, as the *Book ſweet* in the *Mouth*; But what is wanting, is as the *Book bitter in the Belly*; whether in Regard of Remaining Darkneſs, and Impurity; or in Regard of Affliction, and Remaining *Sackcloth*; All which cauſes a High Valew, of what they enjoy; And earneſt Faith, Hope, and Prayer, for what they want, are in Action.

5. By way of Alluſion, It may be added; The *Book Hidden* in the *Prophets Belly* ſhews, how little *Prophecy* would be underſtood, during the *Sealed Thunders*; And that thoſe whom God Enclines, and Enables to *Read*, find a *Sweetneſs* in the *Mouth*, or in declaring, what they have found; But in regard of the unwelcome Reception by *Hearers*, It *Returns*, as not well Entertain'd, with *Bitterneſs* into their *own Boſomes*.

But I offer this only by way of Alluſion; For the ſecond *Thunder*, firſt ſpeaking and then *Seal'd*, gives the moſt ſubſtantial Reaſon; why *Prophecy* is either ſo well, or no better *Read*, or *Heard*; Even becauſe, that *Thunder* did *ſpeak*, there hath been ſince the *Reformation* all along, ſome light Concerning this *Kingdom*, and the *Prophecies* of it; But it is no greater a light; Becauſe That new *Miſſion* of *Prophecy*, of that Excellent order of the *Everlaſting Goſpel*, is not yet gone out, or the *Book open* in the *Succeſſion* of the *Kingdom*; All which ſhall come to paſs in its own Seaſon, and that very ſhortly, to Inlighten this ſhade.

And ſo I come to the laſt point of Judgment upon the *Reformation* by its *Types*, *viz.* By an Inſpection into the *Types* of the *Churches* of the *Reformation*, under *Reformed* Princes alſo; which as I have before laid down, are *Sardis* and *Philadelphia*; wherein it will appear the *Kingdom of Chriſt* is under Suſpenſion and Eſtoppage, even by the compare of theſe Two *Churches*.

Now It is moſt Evident by this *Prophecy*, and by all other *Prophecy*; The *Kingdom of Chriſt* conſiſts in two things, 1. All Purity, Holyneſs, Spirituality, Heavenlyneſs, as the Intrinſick, or inward Form, Spirit, and Conſtitution of it; and 2. In an Illuſtrious Appearance of Happineſs, peace, and Viſible Greatneſs, and Excellency, as the outward Attendant Glory. If then,

and

and ſo long as theſe two ſtand divided; and that there is the greateſt outward Appearance of power and Luſtre, where there is leaſt of Inward purity, and Spirituallity; and moſt Inward purity, and Spirituality, where there is leaſt outward power and Luſtre; So long we may know, the *Kingdom of Chriſt* is under a Suſpenſion, and Abatement; Even although It hath made ſome Appearance.

Thus It was during the *Pagan Empire*; There were High meaſures of purity, and of the power of the Goſpel, but then the outward Appearance was dark, Gloomy, and under ſuffering, and Perſecution; The *Kingdom of Chriſt* is therefore Repreſented under *Seals*. And till thoſe *Seals* were *Open'd*, It could not Appear.

In the *Chriſtian Empire*, the *Seals* were *Opened*, and the *Church* having an outward Glory in that *Imperial State*, and the *Apoſtacy* not yet Riſen to a *Throne*; The *Kingdom of our God* is ſaid to be *Come*, *viz.* only in an *Emblem* of it ſelf; not as it then was, but as it ſhall Come; But becauſe the *Apoſtacy* was now Riſen to a *Synagogue* of *Satan*, and that the *Church* was taking its *Flight* into the *Wilderneſs*, therefore the *Kingdom of Chriſt* was under an *Eſtoppage* for *Twelve Hundred* and *Sixty Days*; and *Antichriſt* ſurpriz'd the outward Glory (ſo far as it Appear'd) without the purity, and Spirituality; And ſo *Ecclips'd* the *Kingdom of Chriſt* by his foul Corruptions of *Chriſtian Religion*.

Thus in the *Reformation*, there being an Appearance of the *Kingdom of Chriſt* in the power of Truth, breaking out by the *Thunders*; and the *Princes* of the *Reformation* Giving ſome degrees of outward Glory, and peace to it; tho' far below, what ſhall ſhine out with the *Kingdom of Chriſt* it ſelf; we ſhall find by theſe two *Churches Types*, how the *Eſtoppage* ariſes; The Supreme, and Infinitely holy Cauſe is; That Jeſus Chriſt will not bring forth his *Kingdom*, till the full end of *Half Time*, and till all *written* in the *Book* be Accompliſh'd for it; But the defective, or ſinful Cauſe is to be found in the *Churches* themſelves; that is, as not prepar'd, nor riſing high enough in the power of Truth: as in *Thyatyra*, or the *Reformed Churches* under *Popiſh Princes*, it was a *Sin* of *Infirmity* to ſuffer *Jezebel*; and under *Reformed Princes*, there is a *Type* of *Reformed Churches*, that looſe the high Spirit of the *Thunders* in the *Reformation*; a ſin of a much higher degree, and therefore not call'd, a

Little

Little Thing; yet that Chriſt will *viſit* in the mercy of a further *Reformation*, and not in wrath, as upon the *Apoſtaſie*, as we ſhall ſee preſently.

And theſe two ſo different Cauſes concurring, we may plainly ſee, how the *Kingdom of Chriſt* is ſtay'd from its glory; Even when the *Princes*, and the *Churches* are both *Reform'd*: For *Philadelphia*, that hath evidently the greateſt *Symbols* of *Purity*, and of the power of Truth, and ſo of the *Thunders*, hath leaſt of outward glory, and peace; For it hath leaſt *ſtrength* or Protection from *Princes*; and there appears a *Synagogue*, tho' not a *Throne of Sathan*, that would ſhut its *door*, that Chriſt had *open'd* to it; And it *keeps the word of Chriſts patience*, ſhewing, it is in a low and depreſs'd eſtate, even as the *Kingdom of Chriſt* yet is, in the world.

On the other ſide *Sardis*, that had leaſt of the power of Truth, had moſt of outward Glory. And to make this the more Apparent, it is added in *Sardis*; The *Undefiled Names* in it were, not only *Few*, but *Small*, as the word Imports.

Here then is the ſtate of the *Suſpenſion* of the *Kingdom* of Chriſt in the *Reformation*; Either there is more of the power of the *Kingdom of Chriſt*, as in *Philadelphia*, and the *Undefiled names of Sardis*, and leſs of outward *ſplendor*, and *ſtrength*; through diſinclination of *Reformed Princes*, very low in the truly *Philadelphian Spirit*, and too prone to the *Sardian*; Or there is more of outward Splendor and ſtrength, but leſs of the power of Truth, and purity by having *Forgotten* the things, the *Thunders ſpake* at the firſt *Reformation*, as in *Sardis*: and either way there muſt be a ſtop upon the *Kingdom of Chriſt*; which conſiſts in the *Abundance* of *Truth*, and *Peace*, of *Righteouſneſs*, and of *Glory*, Pſal. 85. 8. *&c.*

Let us then ſet theſe Two *Churches*, as in the the *Types* given here by *Prophecy*, in Parallels oppoſite one to the other; and then let us in our minds compare them with the *Churches* of the *Reformation*, we know by experience now in the world; and after argue by reaſon upon them, that we may know, what keeps the *Kingdom* of Chriſt under *Eſtoppage*, as it is to ſucceed the *Feet* of *Clay*, or the *Antichriſtian Hierarchy*.

Phila-

Philadelphia, *Revel.* 3. 7.

The Type of *Reformed Churches*, under *Reformed Powers*, Higheſt in the power of the *Thunders*, of Goſpel Truth, and Purity; tho' loweſt in outward *ſtrength*, and *ſplendor*.

1. Form'd according to its name in *Brotherly Love*, and conſent, and *Little* outward *ſtrength*, and power.

2. Keeping the word of Chriſt as the *Boanerges Church*, or Church of the *Thunders* in Preaching, and Prayer.

3. Not *denying* the *Name of Chriſt*, or Receding from his *Supremacy* in the leaſt *Iota* of *worſhip* to yield to *Humane Impoſition*; but aſpiing to the *Virgin* Purity, of *Following* the *Lamb wherever he goes*, and to be without *Blame before the Throne*.

4. Having an *open door* to a more through, and perfect *Reformation* in the *Appearance of Chriſt*, as in his *Kingdom*.

5. In an afflicted, and low ſtate, *keeping* the *word of Chriſts patience*, or containing it ſelf, as (his *Kingdom* does) in a low ſtate, till it appears.

Sardis, *Revel.* 3. 1.

The *Type* of the *Churches* of the *Reformation* under *Reform'd Powers*, higheſt in outward power, and *ſplendor*; but loweſt in the true ſpirit, and power of the *Reformation*.

1. Form'd according to its name in the Glory of this world, and the *ſtrength* of Humane Laws, or by *Law Eſtabliſh'd*.

2. It hath a *name* to *live*, and is *dead*; or from which the *ſpirit of Thunder* is in too ſad meaſure departed, as to preaching, and prayer.

3. *Forgetting* that great principle of the *Reformation*; Implyed in the Command to *Remember*, how it had *receiv'd* and *heard*, as from the *Thunders*; The *Undefiled names* (for all *Humane mixtures* in *worſhip* are *defilements*) are alſo excepted by way of ſharp *rebuke* to *Sardis* in general.

4. Suffering the things, that *remain*, and are in order to that *Kingdom* to *dye*; and not *filling* them, or *Perfecting* its *works before God* therein.

5. Secure and drowſie in proſperity, and the things of the *preſent world*: without reſpect to ſuch a *Kingdom*, but as looking on it ſelf as the beſt, becauſe the Richeſt *Reform'd Church* in the world.

6. This

6. It hath ſome pertaining to the *Synagogue* of *Sathan*, endeavouring to *ſhut* its *door* by *Excommunications*, and civil Proſecutions, for refuſing their *Canons*, but cannot, never ſhall effect it.

6. This pertaining to the moſt Rigidof *Sardis*, is not charg'd on the whole *Sardian ſtate*; but Intimated in ſome ſuch, of the *Synagogue* on *Philadelphia*, for honors ſake to the *Reformation*, not menti-on'd in *Sardis*.

7. It ſhall be kept from the Severe *Temptation* or Purgation by *Fire*, that ſhall come on all *defiled ſtates* of worſhip.

7. Chriſt will *come*, as a *Thief* upon it, and it ſhall not *know*, at what *Hour* he will *come upon* it.

8. It ſhall ſo *Aſcend* in the *Succeſſion* of the *Kingdom* of Chriſt; that as *Joſeph's Brethren*, ſo thoſe of its *Brotherhood* in the *Reformation*, that had Imitated the *Synagogue* of *Sathan*, ſhall *Bow* before it, learn from it, acknowledge that *Chriſt loved* it, and *ſeek Chriſt* with it, *cant. 6. 1.*

8. Then ſhall *Sardis*, and the *Synagogue* even by Acknowledging *Philadelphia Beloved* by Chriſt, *Remember*, how it *Received* and *heard* at the firſt *Reformation*, and undergo a *New Reformation.*

The *Few* and *Small undefiled Names* of *Sardis* Participate with *Philadelphia* in all theſe excellent Things.

Having thus given the *Types* of the *Churches* of the *Reformation* conſider'd every way, both *Reform'd* as *Churches*, and under *Powers* of the *Reformation* alſo; I come to argue by Reaſon upon them in a Conjunction with the *Types* of the *Book* and of *Prophecy*, and of the *Thunders Seal'd*,

1. Seing there is nothing betwixt the *Apoſtacy*, and the *Kingdom of Chriſt*; whenever the *Apoſtacy* is Remov'd, the *Kingdom* of *Chriſt* muſt enſue; For there can be no Vacuity, or empty ſpace in *Prophecy* on this Account. The *Apoſtacy* therefore muſt have ſome Remain, even in the *Churches Reform'd* under *Reformed Princes*: Becauſe the full Number of its *Months* was not yet Run out, nor the days of thoſe *Months* yet out.

2. Seing though the ſpace of *Half Time* Remaining to the *Beaſtian Kingdom* is the Fundamental Reaſon of the *Thunders Seald*; Yet ſome Miſ-behaviour of the *Churches*, and *Princes*

ces of the *Reformation* towards that great manifeſtation of God, that was in the firſt *Reformation*, is the faulty, Culpable cauſe of thoſe *Thunders Seald*; That Culpable cauſe therefore, is to be found out by cloſe Inſpection into the *Churches*.

3. When we find two *Typical Churches* of the *Reformation*, and under *Reformed Princes* alſo, of two very different Elevations in the *Reformation*; and the ſtate of one *Symboll'd* to be that, on which the *new Jeruſalem* is to *Come down*; and the other very Imperfect; and not only ſo, but even declin'd in the Principles, and Action of the *Reformation*, as it tends to the *Kingdom of Chriſt*; All which we have ſeen in the Parallels; we are then to conſider what it is in the firſt place, that Interpoſes againſt that *Church*, that hath the Principles of the *Reformation* ſo high, that the new *Jeruſalem comes down upon it*, ſo that it cannot yet appear like to it ſelf; And whatever Interpoſes againſt that, we have reaſon to think, It keeps the other *Church* of the *Reformation* ſo Low, as it is here deſcrib'd.

4. The great wiſdom therefore of *Prophecy* is; Beſides that it would caſt a vail on *Sardis*, as a Church of the *Reformation*, and not charge a *Synagogue of Satan*, upon it downright, the reaſon before given; Beſides this, I ſay, the *Synagogue* of *Satan* is in the wiſdom of *Prophecy* moſt fitly placed in that *Typical Church*, that is ſo every way fitted to receive the *new Jeruſalem*: to ſhew, why the *new Jeruſalem* did not *come down* upon it Immediatly; The *Synagogue of Satan* is therefore Figur'd, as in the midſt of that *Church*, not as of it, but as withſtanding its Power, Efficacy, and Glory.

From all this It then Appears; On what Culpable, and deficient or ſinful cauſe; The *Kingdom of Chriſt* did not, and does not yet Appear in the *Reformation*: But the *Thunders* and their mighty powers of Truth have been, and yet are *Seald*; Even becauſe, as in the *Chriſtian Empire*, when the *Church of Chriſt* was ready to Appear in Glory, and the *Kingdom of our God to come*; The *Antichriſtian Apoſtacy* ſurpriz'd it; Even thus, when the *Kingdom* of *Chriſt* was ready to *Appear* in the *Reformation*; the *Synagogue* of *Satan* by ſome, that too much Favour'd it, and would Redivive, or Return it on the *Churches* of *Chriſt*; was as a great dark Cloud, falling upon the *Reformation*, and obſcuring it, and ſo ſtay'd the *Kingdom of Chriſt* from being in its *Succeſſion*.

Our next great Enquiry therefore muſt be Concerning the *Synagogue of Satan*, what it is; and who they are, that Appertain to it, and yet are not call'd expreſly, the *Synagogue* it ſelf; and how this *Synagogue* ſtops the Succeſſion of Chriſt's *Kingdom*, particularly with reſpect to the *Feet of Clay*; how it Gauges the *Sardian Church*, and ſurprizes the ſtrength of Great *Princes*, and *Magiſtrates* from running in a full ſtream into the *Philadelphian* Channel; So that the *ſmall Names* in *Sardis* are of themſelves, and alone not potent enough to Erect the *Philadelphian* Frame; Although they are ſo clear in the *Reformation*, as that they, and the *Churches* under them, have not *defiled their Garments*, as *Sardis* in general hath done.

That I may then find out the ſenſe of *Prophecy* in this *Synagogue of Sathan* in all theſe things, I muſt conſider it.

1. In the general notion of it, made uſe of, as a *Symbol* by this *Prophecy*.

2. In the *Prophetical Symbol* in the *Church of Smyrna*.

3. In the *Prophetical Symbol* in the *Church of Philadelphia*.

1. In the general notion of it, as a *Symbol* in this *Prophecy*, It is very obſervable; *Judaiſm*, or *Iſraelitiſm* in the divine purity, and Inſtitution, is the figure of pure *Chriſtianity*, or the true *Evangelical Eſtate* alſo; as it tends to, and iſſues into the *New Jeruſalem*: This is ſo manifeſt all along in the *Prophecy*, that I uſe no more words in it.

But then, as It came to be in the full ſenſe *Antichriſtian*, and a profeſs'd enemy to *Jeſus Chriſt*, the true *Meſſiah*, and his *Goſpel*; It became a *Synagogue* of *Sathan*, and ſo degenerate from the *ſeed of Abraham*; that when that *Synagogue* ſaid, we are *Jews*, They *Lyed*, and *were not*; Thus then it became a juſt and fit *Symbol* of the *Antichriſtian Apoſtaſie*, and ſo it ſtands in both theſe *Churches*, as in the general notion, giving an Image to *Antichriſtianiſm* in theſe four particulars.

1. In its loſs of the high *Key* of the *divine Truth*, and of *Chriſtianity*, thereupon degrading that excellent, ſpiritual Frame into *Ceremony*, *Ritualiſm*, and *Humane Tradition*; For ſo from the days of *Jeſus Chriſt* the *Synagogue* was detected to do.

2. In its hoiſing up to the very Top *Eccleſiaſtical power*, and *Juriſdiction*, without the extraordinary Aſſiſtances of the Holy ſpirit; For ſo alſo the *Synagogue* of the *Jewiſh Church Power* made it ſelf the ſtandard in its decrees, or the *Traditions of the Elders*, when the *Spirit of Prophecy* was departed from it.

3. In

3. In rejecting firſt the *ſpiritual Kingdom of Jeſus Chriſt* within *Men*, and alſo his *Glorious Kingdom* of the *World to come*; but ſuppoſiting to it a preſent, pompous Appearance in *this world*, and in the midſt of all the Corruption, and ſenſuality, that is in it; And thus alſo the *Synagogue* did of old: The *Kingdom of God* in the *ſpiritual Miniſtery* of Chriſt, coming as a Redeemer, and great *Prophet*, with a *Kingdom of God* in the *midſt of them*, and that would have been *within them*, they rejected with a deadly hatred, and ſcorn; and the future *Kingdom*, and *Glory of Meſſiah* they diſ-believed, becauſe not preſent, and of *this world*.

4. In *De-ſynagogueing*, or *caſting out of the Church*, and *cauſing* to *Dye* when it roſe to a *Throne* the true *ſervants* of Jeſus Chriſt, who receive his preſent *ſpiritual Kingdom*, and wait *for that to come*, and oppoſe that *Mock Kingdom* of *Antichriſt*. Thus the *Synagogue* of old Caſt out of the *Jewiſh Synagogue* all, that *Confeſs'd Jeſus Chriſt* the true *Meſſiah*; and when they *Killed* them, They *Thought*, they *did God good Service*.

Let us now apply theſe things to the *Prophetical Symbol* of the *Church of Smyrna*; when the *Antichriſtian Apoſtaſie*, or *Myſtery of Iniquity*, as it is call'd; had wrought on ſo far, Beginning in the *Apoſtles Days*; that *Epheſus* or the firſt *Apoſtolic Church* in the *Symbol*, had *let go* its *firſt Love* of Chriſt in his *pure word*; That *Apoſtaſie* roſe ſo high in the *Church* of *Smyrna*, as to become a *Synagogue*; firſt to bring in a *Low ſpirited Diſcourſe* of *Chriſtianity*, compar'd with Scripture; and hereupon ruſh'd in a crowd of *Traditional Doctrines*, a multitude of *Ceremonies* Introductory of the *Invocation of Saints*, and Martyrs, keeping *days*, in honour of them; *Conſecrating Places* to their *Memories*, and in their Names; Feigning *Miracles* wrought by their *Relicks* or *Bones* in the duſt, to ingratiate theſe things to *Devotion*; ſtrange and uncouth Expreſſions, and ſuperſtitious Conceipts concerning the *Dead*, and *Rites* towards them; concerning the *Lords Supper*, *Liturgies*, and jangling *Forms of Prayer*; *Repetitions* of the *Lords Prayer*, Formal, and Inſignificant, and moſt contrary to the *Inſtitution*: Fopperies about the *ſign of the Croſs*, with ſo many others; that *Auſtyn* in his Epiſtle to *Januarius* expreſſes, as in words of the ſame import, this very *Synagogue* come in theſe reſpects; Then varieties of *Veſtments*, of *Poſtures*, and *Geſtures* in *Worſhip*, *Bowings toward diſtinct places*, made a great noiſe and

ſtir in the riſing *Antichriſtianiſm*; Now all theſe things ſurpriz'd the *Kingdom of Chriſt*, which is not *Meat*, and *Drink*, &c. Nothing of Ceremony, but *Righteouſneſs*, *Peace*, *Joy in the holy ſpirit*; Theſe things therefore only prepar'd *Sathans Throne*.

In this *Synagogue* alſo began *Hierarchy*, or *Holy Rule* and *Dominion* to riſe to a Top-Gallant, when the *Fulneſs* of the *Bleſſing of the Goſpel*, the *Glory* of its *Miniſtry* was now *departing*: But without ſome extraordinary *Miſſion*, the *Elating* of *Titles*, and the *Pre-lating* perſons is moſt contrary to the expreſs *Ordination of Chriſt*; and becomes like, as our Saviour calls it, the *Power*, and *Dominion* of the *Gentiles*; a meer *Power*, and *Dominion* without ſervice, uſe, and benefit to the *Church*; *Luke* 22. 25. This *Hierarchic* Character Some always Carry with Domination enough; Others may ſeem to juſtifie themſelves by Temper, Moderation, and great ſhows of Condeſcenſion; But our Lord to obviate them, commands, His ſervants ſhould not be call'd Εὐεργέται, *very Good Lords*, or *Benefactors*. All their Rule muſt be Service; The *word of God* is their *ſole Rule*, and *Authority*; Their part is only *Speaking it*, which is *Service*, *Work*, *Miniſtry*, *Labour*; All elſe in the *Church* of Chriſt is but, orderly Conſent. It *Pleaſed* the *Apoſtles*, *Elders*, *Brethren*, even the whole *Church*, *Acts* 15. 22. The *Apoſtles* and *Elders* are named firſt for orders ſake, but the *Brethren*, and whole *Church* are as eſſential in the Conſent, as They; Even in all things, wherein the *word of God*, and the pleaſure of the *Holy Ghoſt* is not made apparent by them, as *Miniſters* of it only, and commending themſelves to *Conſciences*; that they ſpeak, as Oracles of God from it ſelf: All elſe I ſay ought to be *Philadelphian* Conſent.

This *Hierarchy* is alſo moſt contrary to the *Kingdom of Chriſt*, which appears only in *Philadelphianiſm*, the Evenneſs, and Equality of *Brotherlineſs*; So that when the *Chief ſhepherd* appears and gives to the *Elders*, *Enſamples* of the *Flock*, not *Lords*, the *Crown of Life*, that *Fades not away*; All the *Flock* are made *Kings* and *Prieſts*. So the *Philadelphianiſm* and Equality, or Parity, where there is higheſt order, is yet preſerv'd; But yet more ſtrange, if it can be more, where all is ſo much, ſo is a *Sym-Presbyter* above another *Presbyter*; And *Peter*, except not his Titular, but real *Apoſtolical Miſſion*, was no more; This therefore was properly the *Luciferian Pride* of *Sathans Synagogue*, who was Aſcending on the ſides of the *North* to the *Throne*.

In

In this *Synagogue* therefore Began the great *Claſhes* about Titles, *Precincts*, *Diſtricts*, *Primacies* of this or that *Patriarch*; Things utterly unknown to the Humility, and Simplicity of Chriſt's *ſpiritual Kingdom* now; and that will vaniſh in the *Succeſſion* of his *Kingdom to come*, and be ſwallowed up in the univerſal Glory of all his Miniſters, and Saints in that *Kingdom*, in its perfect Glory.

Further in this *Synagogue* Began a zeal, as for a *Meſſiah* in this *worlds Glory*, in a pompous Equipage, and Retinue; Splendid Houſes and Entertainments, diſguis'd under an *Epiſcopal Hoſpitality*; but far from that of the *Apoſtles* Intention, a matter only of this worlds Grandieur, and Port; And now began that Glorious *Kingdom of Chriſt* to come to be counted a *Millenarian Hereſie*; even as the *Spiritual Kingdom* too mean, and ſimple; Now the *Hierarchy* began to claſp about *Humane Governments*, to put in for a ſhare, to Proteſt their Right to at leaſt a *Joynt-Lordſhip* over the world; to make up a Conjunction with the *Feet of Iron*, as *Clay*; a Juncture nigh at Hand, in the *Vicar* of Chriſt to become a *Ceſar* in Chriſts Right; This brought in, and Hallowed the *Love of this Preſent World*, even in the midſt of *Chriſtian Religion*, during the *Patience* of Chriſt for his *Kingdom*, which is greateſt *Antichriſtianiſm*; And the example hath mightily prevail'd to this day; So that extreme Ambition, and Covetouſneſs are become *Sacra Fames*, by *Holy Perſons* and *Prelates* reaching ſo earneſtly after, and graſping theſe things ſo cloſe; And it will prevail, till the *Apoſtaſies* Laſt Days or nights of its *Moons* be expir'd; ſuch *Holy perſons* were then gaz'd upon, and *had* in *Admiration*; not ſo much for *Holineſs*, as for *Advantage ſake*; not ſo much for the *Image* of Chriſt upon them, as for their Scituation Theſe were to arrive to, in *Nebuchadnezzar's great Image*, whoſe *Brightneſs* was excellent, and its *form Terrible*; ſo that it Tempted worldlings, and ſtrangers to Chriſtianity, to ſay; *Give me* but one of your *Hierarchic preferments*, and I will be one of you: Here *Chriſtianity* began to become a *Fable of profit*, and worldly Glory. *Dan.* 2. 31.

Laſtly, now began to riſe in this *Synagogue* the *Sons of Thunder*, but not of the *Thunders* of this *Viſion* we have been upon; but rather of the *Bruitiſh Thunder*, of the *cauſleſs curſe*, that *ſhall not come*; I mean the *Excommunicators*, the *De-ſynagoguers*,

gogues, or the *casters* of *Men* out of the *Church*; For now this dreadful *Rod* began to be so misplac'd, and the Saints, as *Hereticks*, and *Scismaticks* to *Bleed* under it; That it came now to be rather the mark of pure *Christianity*, then of an offender against the Rules of it; So that from that Time to this day it hath been debauch'd into an *Ecclesiastical* Engine, and cannot be recover'd, till a *New Reformation*. And to repair the loss of Awe, and want of Efficacy upon consciences, it began now to entwist it self with the *Civil Arm*, or power; that so those *Thunders* might Roar more to the purpose.

This *Synagogue*, as it stood in the days of the *Church* of *Smyrna*; I account from the *Memories* of the *Diocletian Martyrs* to the very days of the *Apostasie* rising to a *Throne*, or the beginning of the *Witnesses* 1260 days; when the *Beastian* People first came into the *outward Court*, in order to erect him a *Throne* in that *outward Court*, call'd often the *Temple*; that the *Man of sin* might, as the Apostle *Paul* prophesied of him, *sit in it* *; But in regard, some great, and excellent Names fall within the Time of this *Synagogue*, as *Austin*, *Jerome*, *Chrysostome*, *Theodoret*, and were indeed contributaries to it; I therefore as all along, so here Remember; These *Prophetical Symbols* are to be applyed only to Church-states, and persons deeply plung'd down into them; and not to the particular persons, who were *Overcomers*; and so I make not the least Doubt, Those otherwise excellent men were.

* *viz.* in the Temple of the outward *Christian Profession.*

I come therefore to the third Thing, the *Prophetical Symbol* of this *Synagogue* in the *Church of Philadelphia*.

3. The *Synagogue of Sathan* in the *Church of Philadelphia* arose on this wise; Some of first *Reformers* observed, that the *Antichristian Apostasie* had since the Time of the *Four first Councels* (as they speak) Amassed, and heap'd up corruptions, and foulest pollutions in *doctrine*, *worship*, and their *Hierarchic Government*, as well as in matters of practice; which in the Language of *Prophecy* was superstructing, or setting a *Throne* of *Sathan* upon the *Synagogue of Sathan*; and fortifying this *Throne of Sathan* into an *Ancient Kingdom* by those *Hellish Pollicies*, applyed to all purposes; which the *Prophecy* calls *depths of Sathan*, as it were the Arcana Imperii, or the *Cabals of the* **Conclave**: Those first *Reformers*, either out of Prudence, (as they thought) not to remove all at once; or

or being really perſwaded of the good ſtate of things in the *Chriſtian Church* ſo far; There they ſet the bounds of *Primitive*; It reached ſo far, and no farther: They then model'd a *Reformation*, at firſt at leaſt, that ſhould remove all that had entred ſince that Time, and Left the Reſt ſtanding.

Or if they turn'd out ſome courſer things, that at leaſt bid very fair for *Invocation of Saints*, and veneration, though not *worſhip* of their *Images*; They receiv'd in other things of a finer Thred, though of an after date; eſpecially relating to *Juriſdiction*, and the defiled Springs of Profit, riſing from thence: Now what the firſt *Reformers* might prudentially contrive, not to do all at once; Their *Poſterity* ſo approv'd, as to coninue to this *day* as a ſtandard for all Ages.

Thus there remain'd the Loſs of the true, cloſe practical, Applicatory methods of *Preaching*, and Prayer according to the moſt concernful Points of the Intereſt of Conſciences; both as to matter and manner given us in *Scripture*; There remain'd *Liturgies* and great Quantities of *Ritualiſm*; An Exalted ſtate of *Hierarchy* remained in a great Face of Grandieur, and Opportunities of worldly wealth; very diſtant from *keeping the Words of Chriſts Patience*; and locking faſt even the *Reform'd* Chriſtian world into a Belief, that the *Kingdom of Chriſt* is *of this world*; and that a proſperity in it, too often, even to ſenſuality is an Argument of ſuch a *Kingdom to be enjoyed* here. To theſe things Others of the *Reformers*, even at firſt, Remonſtrated, and continually Declared againſt; and were zealous of a through, and perfect *Reformation* according to the *word of God*; Accounting nothing *Primitive*, under any Pretenſion of being the practice of the *Apoſtles*, or *Ancient Chriſtians*; if not to be made out by clear and evident aſſurances from thence; And a Generation of ſuch *Reformed*, have ſprung from them, and riſen higher and higher to this very *day*, as a *Philadelphian Church*.

Hereupon from the very firſt, and ſo on to this Time, There hath been a Cleft in the *Reformation*, Earneſt Endeavours were to Reduce this latter ſort of *Reformers* by Arguments, by Severe Reflexions upon them, as *Schiſmatics*; and where theſe would not prevail by *Cenſures*, *Suſpenſions*, and *Excommunications*, all proper to a *Synagogue*; Now in all theſe things It could not be Avoided, but that the *Civil Reformed powers* muſt be

be Concern'd; And ſo it hath hitherto been, that the Firſt ſort of *Reformers* have had the greateſt favour, and Countenance; and the Latter fallen under diſpleaſure, as *Factious*, *Turbulent*, and even *Rebellions*, a ſort of men, odd, and uncouth, *Troublers* of *States*, and *Enemies of Kings*; So the Former were by *Law Eſtabliſh'd*.

Except ſome of the Lower and leſs *Puiſſant Proteſtant Princes*, or *States*, that have eſpouſed, and ſettled by their Laws, the deſires of the Latter ſort of *Reformers*.

Theſe things are Notorious *Matters of Fact*, both in the *Lutheran Churches*, and Others; which for honours ſake I do not name, but leave to general knowledge, and Recollection.

Now with what eaſe do all theſe Things run into the Mould of *Prophecy*? For here is firſt the *Synagogue of Sathan*, that the *Antichriſtian Apoſtaſie* hath ſo far ſurmounted by its *Throne*, and by its *Depths*, as to make no account at all of as *Catholick*, as they call it; that he who will be a *Catholick* no further, They Damn him as a *Heretick*; and though they Hold it as their own; and it is indeed ſo far as it went, in the eſteem of *Prophecy*, the very propriety of the *Antichriſtian Apoſtaſie*, and not the Right of ſo much, as the Firſt ſort of *Reformers*, as I ſhall preſently ſhew.

But yet this *Synagogue* by that kind of *Reformers* is endeavour'd to be vindicated, to be given, as the true Pattern of the *Reformation*; to which All are to Conform, and is therefore argued ſo earneſtly upon by them, to Reduce both *Papiſts* and *Schiſmaticks* to it; And ſo it is Rediviv'd; It is brought again upon the ſtage of Time in all the particulars before named.

This projects, or caſts by its ſhade a *Sardian Church*, made ſplendid, and beautiful by the favour of the greateſt *Reformed* Princes, and ſo draws the multitude to it; But hereby the true principles of the *Reformation*, at which it began, are *Forgotten*; and the τὰ λοιπὰ the things that *Remain*, and are in order to the *Kingdom of Chriſt*, are *ſuffer'd to be ready to Dye*.

The *Philadelphian Door*, or the latter ſort of *Reformers* Freedom of *Doctrine*, *Worſhip*, and *Diſcipline* is endeavour'd to be ſurpriz'd, and *ſhut*; except in Thoſe *Few*, and *Small States*, that have by *Law Eſtabliſh'd* them, and their Frame of *Reformation*.

formation. And had not *Jesus Christ* himself by wonderful *Providences*, as well by Bearing up their Spirits, Interpos'd; It must needs have been done; For *Philadelphia* having such a *Synagogue* over it had but * *Little* outward *Strength* from *Princes*, to sustain it; whereas the Glory, the worldly Grandieur, the Learning, the to be Acknowledg'd Piety of many of that *Synagogue*, their Interest in Government and Favour with Nobles, and People were all ready to Over-bear it; had not the *Key of David* been on its side: And He that said, I have *sett before Thee an open Door*, and none can *Shut* it, hath taken care, it hath not yet, it shall never be done, but Another State shall ensue, as I am to show. For He will keep his word in the behalf of them, that have *Kept his word* and not *Denyed his Name*; and have been his *Witnesses* in *Sackcloth* against this *Synagogue*; And then He will keep their main Frame and Constitution as according to his *Word* and *Name*, from that very *Hour of Temptation*, that shall remove All Things, not Agreeing with that *Word*, and *Name*; which Things indeed have in great degree hitherto fill'd *All the Earth.*

* It had great inward δύναμις or Might, It was therefore outward Might, that was *Small.*

Now whoever shall consider, how these known and undoubted *Matters of Fact* Indent with *Prophecy*, and shall duely consider them, can I Think, hardly Believe, but that *Prophecy* was prepar'd for them; or if He can gain of Himself not to think so; Yet He cannot but think, It is very unhappy, or rather, if He favour, what *Prophecy* favours, Happy; Every Thing in Event should find so proper a place, and Reception in the *Symbols of Prophecy.*

Now herein let us behold the Great *Mystery of Prophecy*, and *Divine Providence* in this Last Age, *viz.* Since the *Reformation* in bringing Things to pass according to it.

The *Reformation* was such an Appearance of the *Kingdom* of Christ, that was under a peculiar dispensation, and under some such *Symbols* Agreeable, as assur'd it could never be Recall'd.

And yet the *Antichristian Apostasie* was to have, as much as could be in a consistency with such an *Appearance*, the full Remnant of its *Half Time*, or 42 Months, and the *Witnesses* their *Sackcloth* the Full of the 1260 *Days.*

Now how could These Two Things be Reconciled? Loe then the *Depths* of the *Divine ways*, Testified before

hand by *Prophecy*, and accordingly brought forth by *Providence.*

Becauſe the *Book* of the *Kingdom* Contain'd that full *Half Time* of the *Beaſt*, and the *Remainder* of the 1260 *Days*; the *Thunders* as mighty Powers of Truth in their *Articulate Declarations* are ſtay'd or *Seal'd*; as hath been ſaid; the *Book* is *Enclos'd*, *Prophecy* continues, and the *Kingdom of Chriſt* is *Eſtopp'd*, and the *Church Eccliſs'd* partially, even within the *Reformation.*

Hereupon *Sathan* obſerves this Opportunity, and makes the beſt of it for his *Kingdom*, yet *Reſting* to Him. He obſerv'd his *Kingdom* or *Throne* Rebated beyond Recall, and his *Depths* Proclaim'd to be the *Depths of Sathan*; of theſe He deſpair'd; But He conſider'd, his *Synagogue* was Fram'd, during the *Chriſtian Empire*, before the *Apoſtaſie* entred with its Thick, and Foul Corruptions; that it had the plauſibleneſs of the *Elder Times* of *Chriſtianity*; And yet, that it was an Eſſential part of the *Apoſtaſie*, and was his own *Synagogue*; and that in Regard of it in its own proper Time, The 144000 were *Seal'd* as ſoon as ever *Heatheniſm* was Demoliſh'd; and the *Churches Flight* into the *Wilderneſs* was declar'd, as ſoon as ever the *Manly Child* was *Caught* up to the *Throne of God*, both importing the very beginning of that *Chriſtian Empire*; And alſo that it was Guilded over with his ſo often prov'd, Succeſsful *Temptation*; the *Glory of this world* going along with it; wherein his *Kingdom* ſo much conſiſts.

God now leaving the *Reformed Churches* to themſelves, as at large, and in general, to *prove Them*, and to *See*, what was in their *Hearts*; *Sathan* ſo prevail'd, that his *Synagogue* was Recommenc'd by a (*They*) that took the part of it, as not of the *Apoſtaſie*, but of the *Primitive*, *pure Chriſtianity*; Hereby the *Beaſt* hath ſome Appearance of his own *Apoſtaſie*, as anew, but ſo Refracted, and Attenuated; that while it is his *Synagogue*, it is not his *Kingdom*; and He Hates it, divided from that: And there is a Reſemblance in the *Hierarchy*, even of the *Reformation*, of the *Feet* of *Clay*; but yet They are not thoſe *Feet*; And the *Witneſſes* even under this *Synagogue*, as *Philadelphian*, though not as *Reform'd Witneſſes* have been under *Sufferings*, Incredible to be Inflicted by *Reformed powers*, either *Civil*, or *Eccleſiaſtic*; had not this *Synagogue of Sathan* Impos'd upon them.

All

All this notwithſtanding, the *Reformation*, even by the (*They*) of this *Synagogue*, as both *Prophecy*, and *Providence* hath ſhown us, hath been ſecur'd; as we are now to Behold, by ſtrictly comparing the *Prophetical* mentions of this *Synagogue* in the *Church of Smyrna*, and in the Church of *Philadelphia*.

I know, ſaith Chriſt to the *Church of Smyrna*, the *Blaſphemy* of *Them*, which ſay, *They are Jews*, and *are not*; But They are the *Synagogue of Sathan*. To the *Church of Philadelphia* Chriſt ſpeaks thus, I will make *Them* of the *Synagogue of Sathan*; the *Synagogue* of *Them*, as is to be ſupplyed, or as in a *Parentheſis*, *who ſay*, *They are Jews*, and *are not*, but *do Lye*; Behold *I will make them to come*, *and Worſhip*, &c.

The Interpretation I give of theſe Two ſpeakings of Chriſt is; That in the firſt, there was the proper *Synagogue of Sathan* in its own juſt Time, and order, before the *Throne*, and before the *Depths* of *Sathan*; In the Latter Chriſt only ſpeaks of Them, who were on the ſide, of the Juſtifying party of that *Synagogue*, as if it were not a *Synagogue of Sathan*, but the *Church* pure.

And for ſuch Interpretation I give this Proof, The *Antichriſtian Apoſtaſie* is one entire Thing with it ſelf; and conſiſts of thoſe only, whoſe *Names* are not *Written in the Lambs Book* of *Life*; They were therefore in the firſt *Workings* of the *Myſtery of Iniquity* in the *Apoſtles* Time; in *Epheſus* Leaving its *Firſt Love*, in *Smyrna's Synagogue*, *Sathans Throne*, and *Thyatyra's depths of Sathan*; One entire *Body*, and of one *Spirit* ſo far, as they could either reach forward, or take hold backward; as the *Papiſts* do this day, contending ſo earneſtly, that all backward to the *Apoſtles* Times are their own; and All, in whom was the *Power* of the *Apoſtaſie*, were indeed ſo; They that were ſo many Ages backward, Reach'd forward by the *Spirit of Apoſtaſie* to the *Throne* and *Depths*; But good Men in All Ages, however in ſome part deceiv'd, yet in the main *Overcame* and were not of that *Spirit* of the *Apoſtaſie*.

But now, They who have Liv'd ſince the *Reformation*, and look at preſent on the *Depths of Sathan*, and abhor them; and on the *Throne of Sathan* backward, and at preſent, and utterly deteſt it; Although They are Deceiv'd in Allowing too much of the *Synagogue*, and in being too much upon the ſide and part of vindicating it in ſuch Things.

Yet they cannot be the *Synagogue of Sathan* it ſelf; Becauſe whoever is ſo, muſt be now profeſſedly of All theſe together; of the *Myſtery of Iniquity*, leaving the *Firſt Love of Chriſtians*, of the *Synagogue* in All Things, of the *Throne*, of the *Depths*: And none can Return to *Rome*, and be, as They call it, *Reconcil'd*; But They muſt be All together; As Chriſt ſpeaks of *Swearing* in another Caſe, ſo I may in this; They muſt *Swear* to the *Throne*, and to *Him that ſitteth thereon*; to the *Jezebelian Church*, and to all therein; They that will go no further, then to the *Synagogue* ſhall be *Damn'd for Hereticks*, by the *Throne*, and by the *Depths*.

2. I underſtand thoſe words, who ſay, *They are Jews, &c.* as a Deſcription in a *Parentheſis*, of that *Synagogue*, * (*who ſay, They are Jews*, and *are not*, but *do Lye*,) as giving Account, what deceiv'd thoſe of the *Reformation* to be of the part of this *Synagogue*; Becauſe that *Synagogue Lyed* in pretending to have Receiv'd Thoſe Things from the *Apoſtles*, which they never did; And the Reaſon, why what is call'd *Blaſphemies* in the *Church of Smyrna* is only call'd a *Lye* in the *Church* of *Philadelphia* is this; *Blaſphemy* is the *Prophetical* word for *Idolatry*, which as it began to Appear in *Invocation*, and veneration of *Images*, and *Relicks*; Even Theſe of the *Synagogue* reject, and do not juſtifie it in; But every humane mixture, and Addition to *Worſhip*, not commanded is a *Lye*, as *Solomon* Admoniſhes; *Add* not to his *Words*, leaſt *Thou* be *Found* a *Lyar*, and Additions they too much juſtifie.

*τῶν λεγόντων in Apposition with συναγωγῆς

Prov. 30. 6.

But further, to Inlighten this ſhade, and to ſhew, that I have a ſincere Love, and Honour for All of the *Reformation*, by what *Names*, or Titles ſoever, as *Reform'd*, they are *Diſtinguiſhed*; though I endeavour thus cloſe to Follow and to Lay together the *Prophetical Types* of it in hope and deſire of that Great *Re-Reformation*; I therefore add theſe *Prophetic* Notes in favour of it.

1. I obſerve, *Sardis*, in the larger, and more General compaſs of it, is Reprov'd very ſeverely by Chriſt; and its *Fewer*, **Smaller Names* are commended; And yet to ſhew, They made both one *True Church* of the *Reformation*, The larger, and more faulty *Sardis* is ſaid to *have the Fewer, Smaller*, and *Better* within it ſelf; Contrary wiſe *Pergamus*, and *Thyatyra*, that were the *Churches in the Wilderneſs*, and the *Witneſſes* in *Sackcloth*, and ſo alone as a *Beacon* on a *Hill*, are ſaid

* For the Over-ruling, and Greateſt were alſo the moſt.

ſaid, one to *Have*, and the other to *Suffer*, that large, and wide Spreading, Falſe *Apoſtate*, call'd *Catholick Church*; as a *Schiſme*, *Faction*, and *Hereſie*, whether they would or no; But becauſe God how *Small*, how *Hidden* ſoever, own'd no *Church* beſides them, the few are the *Church* there, but not here.

2. I obſerve, though by all as hath been ſaid, the [They] of the -*Synagogue* muſt be ſuppos'd to Riſe from *Sardis*; Yet for Honors ſake to it, It is not mention'd in the *Letter*, or *Epiſtle* of Chriſt to it, but in that to *Philadelphia*, ſo clear from it, as to have ſeparated wholly from it; as if Chriſt would not have it known, from whence it aroſe.

3. I obſerve, where that *Apoſtaſie* only was, either *Had*, or *Suffer'd*; though the True *Church* could not vindicate it ſelf, and ſo the *Having*, or *Suffering* are imputed only, as *Small Things*; Yet on purpoſe to make Infamous that *Apoſtaſie*, the Excellent *Symbolic Witneſs Churches*, to which Chriſt profeſſes yet ſo Great Love, and Eſteem, are Blam'd; but neithe *Few undefiled Names* in *Sardis*, are Tax'd for the General *Defilements of Sardis*; Nor is *Philadelphia* Blam'd for *Them* of the *Synagogue*; ſhewing that neither *Sardis*, nor *They of the Synagogue* were under the *Apoſtaſie*, though the *Synagogue* it ſelf, as hath been ſhewn, was under the *Apoſtaſie*, even as *Smyrna* was not.

4. I obſerve, whereas the *Apoſtaſie* is devoted to Ruin, and goeth into *Perdition*; *Sardis* is only Threatned with Chriſt coming upon it, and ſhaming its *Defiled* State into *Repentance*, and a fuller *Reformation*; as Perſons are Aſham'd of *Defiled Garments*, or *walking naked*; and ſo obtains of Chriſt to be *Cloathed* in *White Rayment*, by *Overcoming* at the laſt, even as in a *Church ſtate*.

And even *They of the Synagogue* are only mention'd, as coming under that ſecond *Reformation*, and *Conforming* to *Philadelphia*; whoſe *Conformity* to the *Synagogue* before they had ſo ſeverely urg'd, and *Confeſs* that *Chriſt loved it*; when They would have *Excommunicated*, and *ſhut its Door*; and ſo undoubtedly muſt be aſham'd, that they had been ſo Impos'd upon withthe falſe Appearances of that *Synagogue*, whoſe Authority They would have impos'd on *Philadelphia* alſo.

But none of theſe Things take off from the ſin, and Condemnation of perſons, who do not *Overcome*; For They ſink down in their Individnals into the ſin, and *Perdition* of

of the *Apoſtaſie*; although the *Church ſtate* be ſo Reſcued by Grace; For the beſt *Church ſtate* can redeem no particular perſon from deſtruction, who does not by the divine ſpirit *Overcome*; Even as no *Church ſtate*, how bad ſo ever, ſhall wrap up in its own ruin the perſon, that is by being an *Overcomer ſnatch'd* out of that *Fire*, and *pull'd* as a *Brand* from that *Burning*; which ſets the Beam even, as to Good men, though ſomewhat Blacken'd with being in the *Tents of Kedar*; and as to bad Men, who in a *Land of Uprightneſs deal Perverſly*, and will not *Behold the Majeſty of the Lord.*

Laſtly, *Philadelphia* it ſelf is Admoniſh'd to *Hold faſt*, that *None* may *Take its Crown*; which ſeeing the *Church ſtate* is by Chriſt ſo ſecur'd, is eſpecially an Admonition to perſons, not only in particular, but even in their Generality; Leaſt They become *Dead*, *Languid*, and *Formal* in their *Profeſſion*; leaſt They grow Senſual, Carnal, and vain-Glorious, Spiritually proud, or *Lovers* of the *Preſent world*, and Conform'd in their *Spirits*, *Manners*, and *Faſhions* to it; leaſt They are Rigid, Conſorious, even above Chriſt Himſelf, towards *Sardis*, and *Them of the Synagogue*; whom Chriſt will convert and not deſtroy. For thus though the *Philadelphian* State it ſelf, ſhall never have its *Door ſhut*; The *New Jeruſalem* ſhall *come down upon* it; Yet an Age, a Generation, a Time of ſuch perſons may be Thruſt out, and others taken into their places; even into the ſame *Philadelphian* State, which they were of; and ſo great *Numbers may Loſe the Crown* of the *New Jeruſalem* coming down upon them as their peculiar Glory; nay, and if they do not *Overcome*, may looſe for ever their portion in it; For many ſuch *Firſt* are *Laſt*, and the *Laſt Firſt*, even many ſuch *Children* of the *Kingdom* may be *Thruſt out.*

And certainly that *Glory*, and *Crown* hath not yet *come down*, nor been given, becauſe *Philadelphia* it ſelf in its preſent State, or in the perſons, and *Churches* of that *Name*, is not high as it ought to be, and clear in the Power of the *Thunders*; and particularly in ſearching the *Prophecy* and declaring the *Everlaſting Goſpel*, or the *Hour* of the *Judgment* of Chriſt, or of his *Kingdom* near at Hand. Nay, it may be fear'd by Them, They are ſo degenerate from the *Philadelphian* Power, Spirituality, Brotherly Love, Holineſs, Heavenlineſs, Strictneſs of Converſation, Mortification, ſelf-denial,

denial; That *many* ſhall *come* from *Eaſt*, and *Weſt*, from *Thyatyra*, even from *Sardis* and from them of the *Synagogue*, and enter into the *Philadelpoian* ſtate, and They may be, if not *Overcomers*, *Thruſt out*; and if They are *Overcomers*, if not ſo Spiritual, and Truly zealous of the Things of the *New Jeruſalem*, They may yet be Poſtpond.

It is very hopeful; Many of thoſe Venerable, Learned, and Holy men; who as yet ſtand on the ſide of the *Synagogue*, may when They come to be Inlightned in the *Love* of Chriſt to the *Philadelphian ſtate*; and ſo Humbly, and Affectionately to *Worſhip*, as before the *Feet* of Chriſt Appearing in that *Church*; *Labour more Abundantly*, then *They All*, of it before; as *Born out of due Time*, or too late into it, but therefore of ſpeedier, and more ſudden growth up, then thoſe before them; and ſhall as the *Labourers* call'd at the *Laſt Hour*, be ſo Accepted by Chriſt, and bring ſo much *Glory* to his *Grace*, as to be *Set*, even before Thoſe, who have *Borne the Heat* of the *Day* in the *Philadelphian ſtate*; For the Fountain of all Grace may *do what He will with his Own.*

Thus may it be with the *Perſons*, but ſo it can never be with the *State*; For the *Synagogue* ſhall Fall down with the *Throne*, and with the *Depths*, to which it is united; All upon their own *Baſe* in the Land of *Myſtical Shinar*, or *Babylon*; and the *Sardian* ſtate in the *Reformation*, projected from this *Synagogue* ſhall be ſuddenly deſerted, They of it leaving *Sardianiſm* behind ſhall fly into *Philadelphianiſm*, as perſons *Naked*, or in *defiled Garments* into *White Rayment.*

And thus, what I have undertaken upon theſe Two great *Viſions* of c. 10. and upon theſe *Churches*, *Thyatyra*, *Sardis*, and *Philadelphia*, as They ſtand in this *Prophecy* a Table of the *Reformation*; I have *according to the Grace given to me*, *Finiſh'd.*

And now I Confeſs, If *Providence* ſhould not bring forth Events anſwering theſe *Types*, It would be a Confutation to my Expoſition of them. And it is the only Confutation, an Expoſition Grounded upon ſuch Admirable Correſpondences of *Prophecy*, and *Providence* alſo, (thus far) can receive; From whence I am Humbly confident ſuch a Confutation ſhall never be given. And what is ſaid, If it be of God, however deſpicable it may be on all other Accounts; It will prove True, and all that can be ſaid againſt it, will be of no Force; For what-

whatever Men may ſay, It will be eaſily decided, and in a ſhort Time; whoſe *words* ſhall *ſtand*, *Gods* or *Theirs*.

I Conclude therefore; the preſent Low State of the *Reformation*, and Particularly the *Old Synagogue*, that hath been play'd back upon it with its *Rituals*, its *Liturgyes*, its *Ceremonies*, its *Hierarchy*, its *worldly Grandieur*, and Falſe *Thunders*, ſhall be perfectly Remov'd of from all the *Churches* of Chriſt in the World; Yea whatever of them is found upon thoſe ſo dark *Rudera*, or almoſt Effac'd mentions of *Churches* in the *Eaſtern* or Remoter parts of the world, ſhall be Remov'd, even as the *Papacy*, and *Mahomataniſm* themſelves; and this by a new order of *Thunders*, not from beneath, but from above; that ſhall in the *dayes* of the *Seventh Angel Coming quickly* to *ſound*, make a ſpeedy Preparation for the *Kingdom of our God*.

In the mean Time, from all that hath been ſpoken, I would Recommend theſe Few Inferential *Corollaries*.

Coroll. 1. We ought not to wonder, that Things are ſo Low, as we yet ſee Them, either in the State of *Chriſtian Religion*, or in the *Reformation*; Becauſe The *Kingdom of Chriſt* is not yet in its *Succeſſion*; Then *Chriſtianity*, and the *Reformation*, as United into one pure Religion ſhall Riſe, and be ſtill Riſing into Full Glory.

Coroll. 2. Let us look upon the Original State of each *Reformed Church* in the world, or upon it, at its Firſt *Reformation*; and then conſider thoſe *Churches* as they are at this day; and we ſhall have Reaſon to believe, They then, whileſt the *Thunders* were *Speaking*, and the *Book open*, Took that Form; which they have moſt ſince, notwithſtanding ſome Waves, and Checkerings of the Clouds, Retain'd, and ſhall Retain, till the *Thunders* are *Unſealed*, and the *Book* again *Open*; whether *Thyatyrian*, *Sardian*, in the general, or in the *Few Undefiled Names*, or *Philadelphian*; Then by thoſe mighty powers, working anew, and a Freſh, They ſhall be *Reform'd*, even *Phyladelphia* it ſelf into a much Higher State.

Coroll. 3. Whatever Preparatory motions may Fly, as in the Air; yet we have Reaſon to believe, the Grand *Revolution* of the *Kingdom of Chriſt* in *Succeſſion* can be neither ſooner, nor Later, than 1697. by Conſidering this *Viſion* of the *Reformation* at the *Morning* of *Half Time*, whiie it was *yet dark*; as being the Hundred, and Eightieth Year, or the juſt *Half Time*, from 1517. when the *Reformation* firſt Broke, as in the *Twilight* of the *Morning*, in *Luthers Miniſtery*.

Coroll. 4.

Coroll. 4. It is no Argument: The *Synagogue of Sathan* hath no place in ſuch, or ſuch Illuſtrious *Churches of the Reformation*, either *Lutheran*, or others; Becauſe even *They of the Synagogue* are moſt zealous againſt the *Popiſh Apoſtaſie*, and becauſe together with that zeal in regard of outward ſtrength, and favour, with *Puiſſant Princes* any *Church* may be call'd the *Bulwark of the Proteſtant Religion*. For ſo *They of the Synagogue* are according to this *Prophecy* to be; For the *Apoſtaſie* now is not only a *Synagogue*, but a *Throne*, and an *Ancient Polity* call'd the *Roman Catholik Church*; And They, who cannot be for the *Throne*, and for the *Polity*, or *Catholick Roman Church*, can never be now for the *Apoſtaſie*, as to their *Church State*; Now *They of the Synagogue* are Limited, and as I may ſay, ſtaunched there by *Prophecy*; and can go no further, nor higher that way; and ſo muſt be as Irreconcilable Enemies to the *Apoſtaſie*, as *Philadelphia* it ſelf; and ſo according to *Prophecy* Theſe have prov'd, which very Obſervation exceedingly juſtifies this Interpretation of it.

And yet even theſe perſons, may have a zeal alſo for this *Synagogue*, and however They may be admirably Learn'd, it may not be in this particular a *Zeal* according to knowledge.

Coroll. 5. We have here fix'd the loweſt State, to which the *Reformation* can deſcend, as to the purity of its *Church States*; None of the *Reformed Churches* can *worſhip* the *Beaſt*, or his *Image*, or *Receive his mark* on their *Forehead*, or *Right Hand*, or *His Name*, or ſo much, as the *Number of his Name*; as ſome have much miſtaken; For even that Imports *Idolatry*, or the *Worſhip of Images*; which no *Reformed Church* can bear; nor can They be that *Synagogue of Sathan*, nor ſo much as of it, as it is *His*, or as united with *His Throne*, or with *His Depths*; But They are only of it, or on the part of it, or vindicating it as not *His*; in which point They are indeed miſtaken; For *Prophecy* hath determin'd, It is *His*; and therefore they muſt let it go for the *Philadelphian State*, and Reſign it up to Him, whoſe *Prophecy* ſaith, It is, when that perfect *Reformation* ſhall be.

Coroll. 6. It is therefore a great want of deep Inſight into *Prophecy*, ſo much, as to ſuppoſe; that any part of the *Reformed Churches* can return to *Rome*; For what is Reſcued by Chriſt, can never be Repriz'd by *Antichriſt*, ſo far as it is Reſcued. I ſpeak not of *Perſons*, but of *States*; For *Perſons* are under another *Type of Prophecy*, *viz.* as *Overcomers*, or not *Overcomers*; States are under *Types of Churches* fix'd in

their Generals: Perſons are left to the alone All diſcerning Eye of God in their particulars.

Coroll. 7. Here is Reaſon to cry out; Oh the *Depth of the Wiſdom* and *Knowledge* of God in this State of the *Reformation*, on Theſe Two Accounts.

1. In ſuffering *Antichriſt* to have ſuch a Footing upon the *Reformatien*, with Regard to the *Oath of Chriſt*; That He ſhould have *Time*, *Times*, and *Half Time*; He hath ſo much therefore, as that ſome of the *Reformation* ſhould be on the ſide of his *Synagogue*, as if it were not his *Synagogue*: And yet becauſe it was Lawful for the *Kingdom of Chriſt* to appear in ſuch *Symbols*, and the *Thunders to open their Mouths*; It is no more, It can be no more, then ſuch a Being on the ſide of that *Synagogue*, and not an entire *Antichriſtian Kingdom*, or ſo much, as the *Synagogue*.

2. That the weakeſt, and darkeſt part of the *Reformation* ſhould (according to the Great Sanction, 1 *Cor.* 1. 26.) Fall upon the *Wiſe*, the *Mighty*, the *Noble*, the *Learned*, the *Splendid according* to the *Fleſh*; and *according* to the meaſures of *this World*, to which Gods *Mind* and *Heart* cannot be; For his *Sons Kingdom* is not of it, nor is it of the *Father*; The *Small Names* in *Sardis*, *viz.* the Impuiſſant *Princes* or States; and *Philadelphia*, that had but *Small ſtrength* of that Kind, are preferred before the Greater and more Illuſtrious *Sardians*, or thoſe *Hierarchiſts*, not the *Synagogue* it ſelf, but *They* of it.

Coroll. 8. It is moſt neceſſary to Perſons to look to their particular *State* of *Overcoming*; For Men may be of the moſt excellent Church-ſtate, and not be *Overcomers*; and in every *Church-ſtate*, there are *Overcomers* of the Evil of that State; Many now of the part of the *Synagogue*, even as of old, are much above the ſpirit of it; And it is as neceſſary to *Overcome* in *Philadelphia*, as in *Sardis*; And the priviledges are equal to the *Overcomers* in one, as in the other; All are of deep Intereſt in the *New Jeruſalem ſtate*; And in every State, whoever *Overcometh* ſhall *Inherit All Things*; He that *Overcometh*, ſaith, *He that ſits on the Throne*, ſhall *Inherit All Things*; And I will be his *Father*, and He ſhall be my *Son*; They, who do not *Overcome*, whatever *Church ſtate* They are of, are the *Fearful*, and *Unbelieving*, *&c.* who ſhall have their *part in the Lake*.

Coroll. 9. There is a moſt certain, and aſſured Expectation of a much Higher *Reformation*; And it muſt be joyn'd with, and cannot be ſeparated from a much Higher *Holineſs of Converſation*, then we ſee now; For Chriſt in the

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Succeſſion of His Kingdom will not bear *Provocations* in the Profeſſors of his Name, that in this diſtance he now bears with; *Wickedneſs* can no more, then *Falſe worſhip* or the Greateſt *Lye* againſt his *Truth*, have any Tolleration then; What *manner of Perſons ought we* therefore to be in all preparatiou to it?

Coroll. 10. Let him that deſires to ſearch the Great *Myſteries* of *Prophecy* retire Himſelf; He that would behold the *Apoſtaſie*, as *Prophecy* hath drawn it, and be perſwaded of it, muſt be *Carried away*, as *John* was, by *the ſpirit into the Wilderneſs*; For the very world, even the *Reformed world* is ſo Full of it, He will certainly be deceiv'd concerning it; except He be ſo withdrawn from the Manners, and Sentiments alſo of it; He that would behold the *Kingdom*, and *Glory of Jeſus Chriſt*, muſt be *Carried up by the Spirit* with *John* alſo into an exceeding *High Mountain*; For if He remain upon Earth, He will be Loſt in the *Vulgar Errour*; That that *Kingdom* is no other, but as it now riſes up in the world with all the *Sardian Glory*, that ſurrounds it; and the *Hierarchic* Grandieur, that Ecclipſes it, while it pretends to bear its Glory openly, and on High; Although it be indeed no other, then the Print, the *Feet of Iron*, and of *Clay* have left behind them: But we *wait*, and *look* for the *Lord from Heaven*, and for *new Heavens* and a *new Earth*, wherein *Righteouſneſs ſhall dwell*; to be created by Him, who ſhall make *All Things new*, when He *comes*; and when the *Days* of *Refreſhment*, or Breathing in that pureſt Air ſhall *come* from the *Face of God and of the Lamb*; and in the *Times of Reſtitution*, when the *Myſtery*, that *God hath Preach'd* as an *Everlaſting Goſpel* by *all his Prophets*, ſhall be *Finiſh'd*; And it ſhall be pronounced upon it, *IT IS DONE.*

Coroll. 11. Seeing our duty Reſts ſo much in Earneſt prayer for the *Kingdom of Chriſt*; what happier Rule, or Greater Encouragement can we have, then that *Three-fold Cord* of Petitions in the *Prayer*, we ſo general ſtyle the *Lords prayer*; and which may juſtly be ſtyl'd alſo the *Prayer of the Kingdom*; The Formal *Repetition* of which hath been too much *Idoliz'd* by the *Apoſtaſie*, contrary to the very end of the *Inſtitution*, *viz.* to baniſh *vain Repetitions* from the *Church of Chriſt*, and to leave that practiſe wholly to the *Gentiles*; But when the *Gentiles* entred the *Outward Court*, They brought in their *Gentiliſm* upon that very *Prayer*, which was given tô ſurprize it, and to keep it out; its entrance being *Foreſeen*, and in ſome meaſure *Foretold* by Chriſt in this very *Inſtitution.*

And

And I wish *They of the Synagogue* do not in that very part offend.

In the mean Time, the High sense is too much un-understood, and particularly that Correspondent state signified in those words; As in *Heaven*, *viz.* the *new Heaven*, and *upon Earth*, *viz.* the *new Earth*.

And it is a certain Assurance to us; There shall be such a state, as in the *New Heaven*, so on the *New Earth*, wherein *Righteousness shall dwell*; Because *our Lord* hath *Taught* his Sers to *Pray*; and we are sure, what He *Taught*, is according to the *Will of God*; And it is our duty to pray so with *Understanding*, *Faith* and *Desire*; and therefore we shall, it is certain *be Heard*, for his Mediation is always upon the divine senses of this Prayer.

Now the *Hallowing the Name of God*, the *Kingdom of God coming*, and *His will done*, are so Lynck'd, or even united, that one cannot be on *Earth* without *the other*. And it is certain *as in Heaven*, and on *Earth*, Imports Correspondence of places; and more significantly, then if it had been only said, *Thy will be done on Earth, as it is in Heaven*; For the *Petitions* is so prepar'd, that in distinction from the *Highest Heavens*, where God, Christ, Angels, and Saints now are, (call'd plurally οὐρανοῖς) the Petition is Fram'd, as well for such a State, of perfect *Sanctification* of the *Name of God*, as in *Heaven*, (οὐρανῷ the *New Heaven* singularly) as on the *New Earth*; and not only the doing of Gods will Exemplarily on *Earth*, as it is now in the *Heavens*; but Correspondently, tho' indeed Exemplarily also, in the *New Heaven*, and on the *New Earth*.

ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, not ἐπὶ τῆς γῆς ὡς ἐν οὐρανῷ.

And that no more should be intended then only sincerely on *Earth*, as in *Heaven* now, is most unreasonable; For the Correspondence of places must at least signifie the universality also of that sincerity on *Earth*, as in *Heaven*; and so must have its Answer to the Prayers of Saints in all Ages here on *Earth*.

And because, This State hath never yet been; It is most certain, it is yet to come, and so Earnestly to be pray'd for by the Assistance of the *Spirit* with the *Bride*, (*Come Lord Jesus, Quickly come,*) by all who *love and wait for his Appearance*.

The fuller Exposition of these Three *Petitions*, and of all the *Petitions* in Agrement therewith, I have all Ready prepar'd (if the Lord so please) to offer to the publick.

THE END.